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MINUTES

—OF THE—

THIRTY-FIFTH ANNUAL SESSION

—OF THE—

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE CHURCH AT

BIG MEADOWS, CHATHAM COUNTY

JULY 26, 27, 28, 1941

—AND—

ANNOUNCEMENTS OF THE 1942 SESSION

TO BE HELD (D. V.) WITH THE CHURCH AT

COUNTRY LINE, CASWELL COUNTY
NORTH CAROLINA

OFFICERS

ELDER T. A. STANFIELD, Moderator ..... Reidsville, N. C.
ELDER J. W. GILLIAM, Asso. Clerk ..... Elon College, N. C., R. 1
ELDER W. C. KING, Assistant Clerk ..... Burlington, N. C., R. 2

PROCEEDINGS OF THE UPPER COUNTRY LINE ASSOCIATION—1941

1. The Introductory Sermon was preached by Elder J. W. Gilliam, from Isa. 62:5, followed by Elder W. C. King, from John 10:26

2. After an intermission for dinner, the messengers and correspondents assembled in the house. The Moderator, Elder T. A. Stanfield, called the Association to order and asked Elder D. V. Spangler of the Lower Mayo Association to open the Association with song and prayer, after which the Association proceeded to business as follows:

(a) The Clerk called the roll of the Churches composing the Upper Country Line Association, and all the Churches were instructed to answer present to the roll call, if represented, reserving their letters until called for, which was done.

(b) On motion it was agreed that the Moderator appoint all necessary committees, and the following committees were appointed, to-wit:

Committee on Finance—Chairman, Brother I. E. Neal; Brethren A. T. DeBruler and J. D. Simmons.

Committee on Preaching and Preaching Arrangements—The Moderator, the Clerk, the Assistant Clerk, together with the Messengers of Big Meadows Church, and Brother A. C. Byrd, Special Committeeman at large.

(c) Moved that the "Letters" from the several Churches be brought forward, read, and statistical record made in our "Statistical Table" in this Minute.

(d) Moved that the Moderator call for Petitionary Letters, which was done, and none received.

3. Regular Correspondence called for, and corresponding sister Associations seated, as follows:

Lower Mayo; Minutes—Elders J. W. Wyatt, D. V. Spangler, J. P. Pulliam, W. H. Freeman, and Brother C. C. Shreve.

Little River: Minutes—Elder E. C. Jones.

Lower Country Line: Minutes—Elders O. C. Hawkins, N. D. Teasley, and Brethren A. J. Harris, O. Y. Clayton, F. D. Long, A. J. Hill and others.

Pig River: Minutes—

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Smith River: Minutes—

New River: Minutes—Elders John F. Sumner, G. P. Harris, Roy Smith; J. S. Phillips, Clifton Harris.

Salem: Minutes—Elders D. G. Staples, A. B. Barham, Frank Keaton, G. W. Hill and Brother W. G. Hutchins.

Seven Mile: Minutes—

Staunton River: Minutes—Brother N. W. Doss, Sister Ella Richardson and others.

White Oak: Minutes—Elders T. H. Edwards, L. L. Yopps; Sister Edwards.

Bear Creek: Minutes—Elders Oscar Broom, F. D. Honeycutt, J. T. Jones and Brother J. L. Williams.

Black Creek: Minutes—Elder J. T. Williams and wife, and Elder Robert Boswell.

Abbott's Creek: Minutes—Brethren Lee Snyder, C. O. Linear, C. G. Jones and Brother Fox.

Contentnea: Minutes— Elder J. E. Mewborn and Sister J. W. Wyatt.

Elk Horn Association: Minutes—

Yellow River Primitive Baptist Association of Georgia: Minutes —Elders H. O. Nash and W. A. Brooks; Brethren H. H. Cannon, J. T. Garner, Ryan Jackson and H. L. Gloer.

Kehukee Association: Minutes—Elder R. B. Denson.

Laurel Springs Association: Minutes—

Mill Branch Association: Minutes—

Visitors—Elder H. O. Irwin and wife, Eel River Association of Indiana; Elder J. J. Collins, Western Primitive Baptist Association, Alabama.

Moved that our regular "Letter of Correspondence" prepared by our Clerk be read at this time, which was agreed, and the letter appears herewith as adopted, to-wit:

The Upper Country Line Primitive Baptist Association, now convened with the Church at Big Meadows, in Chatham County, North Carolina, being the fourth Sunday, Saturday before and Monday

following, in July, 1941, doth send Greetings and Christian Salutations to our Correspondence:

Nothing of unusual importance has taken place among our Churches composing this Association since we last met, except that some of our lovely brethren and sisters have fallen in death, and the Lord has graciously added others to our Churches. The total membership of our Churches, when considered as a whole, remains fairly steady from year to year, our membership for 1940 being 415.

In this letter of the Associational Clerk, it will be his purpose to bring to your attention certain historical facts as relate to the Primitive Baptist Churches of the Upper and Lower Country Lines Associations. Prior to 1805, when the Country Line Primitive Baptist Association was yet unknown by name, the Flat River Association held its Session with the Church at Wheelers, in Person County, N. C. on the second Saturday and Sunday in November, 1805, and at this sitting, owing to the district being so large, they agreed to divide the Association, making the line to run as follows: From Jones' bridge on Hyco along the road by Person's Court House to Hillsboro, the lower side taking the name of Flat River and the upper side the name of Country Line, the latter being composed of the following Churches, to-wit: Island Ford, Bridge Meeting House, Wolf Island, Flat River, Lynches's Creek, Lower Line Hyco, Unity Church, Hogan's Creek, Country Line, Lick Fork Meeting House, Upper Line Hyco, and Deep Creek, containing a membership of 499. The first Session of the Country Line Association was held with Bridge Meeting House in Guilford County, August 10, 11, and 12, 1806, with Barzilai Gray, Moderator, and John Landis, Clerk. George Roberts was elected Moderator in August, 1811, when the Association was held with the Church at Wolf Island, in Rockingham County, N. C., and served until 1815. Elder Barzilai Gray was re-elected in 1815, when the Association was held with Wheeler's Meeting House in Person County, N. C. George Roberts was again elected Moderator in 1816, when the Association met with Graves' Meeting House in Caswell County, N. C., and served until 1830, when Elder Richard Martin was elected at the Association held with Ebenezer Church in Caswell County, N. C. Elder John Stadler was elected Moderator of the Association in 1832, when convened at Tar River Church, in Granville County, N. C. Elder D. K. Moore was elected Moderator in 1870 at the Association held at Camp Creek Church in Orange County and served until 1884, when Elder Andrew N. Hall was elected at the Association held with the Church at Gilliam's, in Alamance County, and served three sessions, and was followed by Elder James A. Burch in 1887 at the Association held with the Church at Lick Fork, in Rockingham County, N. C., and

served until 1905. This Session of the Country Line Association was held with the Church in Burlington, 1905, with a membership among her Churches of 735, with Elder L. H. Hardy as Moderator, and R. T. Williams, as Clerk, when she requested her Churches to state in their next letter (1906), whether or not they favored the Association being divided into Upper and Lower Country Line Associations, and this Session further appointed a Committee to designate a dividing line between the Upper and Lower Country Line Associations, yet leaving it optionary with each Church, whether she preferred to join the Upper or the Lower, the Committee being as follows: L. H. Hardy, Chairman; J. H. Combs, S. J. Hall, W. A. Warren and D. R. Clayton, and the Committee recommended that in their opinion that South Hyco Creek would be a proper line of division.

The Upper Country Line Primitive Baptist Association was organized at Mount Zion Church, Halifax County, Va., on August 20th, 1906, by electing Elder L. H. Hardy, Moderator, and Brother R. T. Williams, Clerk. The Upper Country Line Association consisted of the following Churches, when organized, to-wit: Arbor, Burlington, Big Meadows, Country Line, Dan River, Ebenezer, Gilliam's, Harmony, Lick Ford, Lynches' Creek, Prospect Hill, Pleasant Grove, Reidsville, and Wolf Island, with a total membership of 384. Elder L. H. Hardy served this Association as Moderator from 1906 to 1912. When the Association met with the Church at Pleasant Grove in 1913, they elected Deacon E. R. Harris, as Moderator, and he served for two Sessions. In 1915, when in Session with the Church at Greensboro, they elected Elder C. F. Denny to serve them as Moderator, but he served only one term. In 1916, when in Session at Dan River, the Association elected again Deacon E. R. Harris as Moderator and Elder J. W. Gilliam as Clerk. Deacon E. R. Harris continued to serve as Moderator until the Session of 1928, when Elder B. F. McKinney was elected and served through the Session of 1932. In 1933, when sitting with the Church at Greensboro, the Association decided that the Church entertaining the Association should select the Moderator, they elected Elder W. C. King to serve at this Session. The Church at Dan River, in 1934, selected Elder T. A. Stanfield to serve at this Session, and he has been chosen and continued to serve since that time. The Lower Country Line has been ably served since 1906 by Brethren W. A. Warren, M. G. Markham and F. D. Long, as Moderators, respectively, and by Brother J. H. Gooch and Brother J. J. Whitley as Clerk. The Country Line Association divided for mutual convenience, but have remained one in doctrine and practice, so far as we know. Just 100 years from the time the Flat River Association divided, owing to the large number of Churches in its bounds, and gave formation and organization to the Country Line Association, then it was found

to serve the best interest of the Country Line Association to divide into Upper and Lower Country Line Associations, which have remained until this day, and in full fellowship and correspondence.

Before bringing this article to a close, may I express to our dear Brother F. D. Long, Moderator of the Lower Country Line Association, my hearty appreciation for his assistance and support in compiling many of the facts contained herein.

And to our Correspondence may I say that our Churches are in peace and fellowship, so far as I know, and that our ministry is one in doctrine. We hope, the Lord willing, to meet your Correspondence again next year.

Yours to serve,

J. W. Gilliam, Asso. Clerk.

5. Moved that our Association now adjourn until Monday morning, and re-convene at 9 A. M., which was agreed.

Signed: Elder T. A. Stanfield, Moderator
Elder J. W. Gilliam, Asso. Clerk
Elder W. C. King, Ass't Asso. Clerk

Monday morning—met according to appointment.

Conference opened by song and prayer by Elder J. J. Collins. The procedure of business was as follows:

6. Messengers who were appointed last year to visit sister associations were called upon for a report. All reports were satisfactory and the messengers were discharged.

7. Messengers taking appointments to sister Associations at their next sitting are as follows:

Lower Mayo: Minutes—Elder J. W. Gilliam; Brethren Nathan Massey and J. H. Dye.

Lower Country Line: Minutes—Elders J. W. Gilliam, W. C. King; H. B. Massey and A. T. DeBruler.

Little River: Minutes—Elders W. C. King and J. W. Gilliam.

Pig River: Minutes—

Smith River: Minutets—Brother W. D. Blalock.

Salem: Minutes—Elders J. W. Gilliam, W. C. King; Brethren H. B. Massey, A. T. DeBruler and J. H. Dye.

Seven Mile: Minutes—

Staunton River: Minutes—Brother Nathan Massey.

White Oak: Minutes—

New River: Minutes—Elder J. W. Gilliam and Brother A. T. DeBruler.

Bear Creek: Minutes—

Abbott's Creek: Minutes—Brother Roy Simmons, Elder J. W. Gilliam.

Contentnea: Minutes—Elder T. A. Stanfield and Brother H. B. Massey.

Black Creek: Minutes—Elders T. A. Stanfield and W. C. King; Brother A. T. DeBruler.

Yellow River Primitive Baptist Association of Georgia: Minutes —Elder T. A. Stanfield and Brother A. G. Porterfield.

Kehukee: Minutes—Elder T. A. Stanfield and Brother A. T. DeBruler.

Laurel Springs: Minutes—

Mill Branch Association: Minutes—

8. On motion it was agreed that our next Association will be held (D. V.) with the Church at Country Line, located on No. 62, near Yanceyville, services to begin at 1 o'clock on Saturday morning before the 3rd Sunday in July, 1942, and continue three days.

The Church at Country Line has requested Elder T. A. Stanfield to preach the Introductory Sermon, and that Elder W. C. King shall be his alternate.

9. The Finance Committee was called for its report, which was as follows:

Contribution from the Churches of the Association	$181.50
Contribution from other sources	33.75
In the hands of the Clerk—Nothing	
Total funds for distribution and expenses	$215.25

Recommended for disbursement as follows:

For printing, postage and mailing 1,000 copies of this Minute	$ 50.00
Contribution to the Moderator	5.00
For Clerk's Fee	15.00

Left with the Clerk for Contingent expenses, postage, etc.	3.00
For Incidental Expenses borne by the Association, for help in parking cars, distribution to visiting Elders who have come to see us at this session, etc.	142.25
Total Disbursements	$215.25

10. Moved that the Finance Committee's Report be received, and the Committee discharged, which was done.

11. Moved that the Clerk have 1,000 copies of these Minutes printed and distributed among the Churches of this Association, and among our sister Corresponding Associations, which was agreed.

12. Whereas, our brethren have been blessed, as we feel, to preach the Gospel of the Lord Jesus Christ, and many have been blessed to hear and understand and enjoy same, and now that the Association is drawing to a close, be it resolved:

(a) That we return thanks to God, the Father of our mercies and the giver of every good gift for the many blessings enjoyed during this Association;

(b) That we express our appreciation to all our brethren and friends for their kindness and hospitality during this Association, and especially would we express thanks to all who have helped in any way in making preparation for the Association and for its entertainment during this session, with special mention as follows, to-wit:

RESOLUTION: Resolved that the Clerk be authorized to communicate with the proper officials of the Staunton River Association and ascertain, if possible, the attitude of said officials with respect to a change of dates for the time of meeting of the Upper Country Line and the Staunton River Associations respectively, so that the Upper Country Line might settle upon the second Saturday, Sunday and Monday in July of each year and the Staunton River take the week end following, thus giving a better and more convenient rotation, and would allow the Upper Country Line to follow the Lower Country Line, and the entire rotation be as follows: Lower Country Line first Saturday, Sunday and Monday in July; the Upper Country Line second Saturday, Sunday and Monday in July; the Staunton River, the week-end following, which was agreed, and said resolution ordered inserted in this minute.

(c) The Association stands adjourned to meet next year (1942) with Country Line Church, services to begin at 10 o'clock A. M. on

Saturday before the fourth Sunday in July, 1942, and continue three days. Elder T. A. Stanfield has been requested to preach the Introductory Sermon, and Elder W. C. King will be his alternate.

Signed: Elder T. A. Stanfield, Moderator
Elder J. W. Gilliam, Asso. Clerk
Elder W. C. King, Ass't Asso. Clerk

"A STANDING REQUEST"

First, That any Church composing the Upper Country Line Association who has one or more ministerial gifts whom she has liberated to the exercise of his gift shall report same to the Association, furnishing the full name and address of the gift, or gifts;

Second, That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each Annual Report.

ELDERS (CORRESPONDING AND VISITING) AT THIS SESSION OF OUR ASSOCIATION

Elder J. P. Pulliam, Lower Mayo Association.
Elder O. C. Hawkins, Lower Country Line.
Elder John T. Williams, Black Creek.
Elder John F. Sumner, New River.
Elder N. D. Teasley, Lower Country Line.
Elder Oscar Broom, Bear Creek.
Elder W. H. Freeman, Lower Mayo.
Elder D. V. Spangler, Lower Mayo.
Elder H. O. Nash, Yellow River, Georgia.
Elder Golden Harris, New River.
Elder T. H. Edwards, White Oak.
Elder J. T. Mewborn, Contentnea.
Elder Roy Smith, New River.
Elder J. J. Collins, Western Primitive Baptist, Alabama.
Elder W. B. Stadler, Lower Mayo.
Elder Robert H. Boswell, Black Creek.
Elder J. W. Wyatt, Lower Mayo.
Elder Oscar Irwin, Eel River, Indiana.
Elder Emmit Stone, Lower Mayo.
Elder D. G. Staples, Salem.

Elder A. B. Barham, Salem.
Elder W. A. Brooks, Yellow River, Georgia.
Elder L. L. Yopps, White Oak Association.
Elder E. C. Jones, Little River Association.
Elder F. D. Honeycutt, Bear Creek Association.
Elder J. T. Jones, Bear Creek Association.
Elder G. W. Hill, Salem.
Elder R. B. Denson, Kehukie.

ORDER OF PREACHING

On Saturday morning the Introductory Sermon was preached by Elder J. W. Gilliam, from Isa. 62:5, followed by Elder W. C. King, who spoke from John 10:27.

Saturday Afternoon: Elder J. P. Pulliam, text not recorded; followed by Elder O. C. Hawkins who spoke from Ezekiel 27:1-5; followed by Elder J. T. Williams from 2 Timothy 1:5; followed by Elder J. F. Sumner, 1st Cor. 15:9.

Saturday Night: Elder N. D. Teasley from Matt. 18:3; followed by Elder Oscar Broom, text not recorded; followed by Elder W. H. Freeman from Isa. 33:8.

Sunday Morning: Elder D. V. Spangler from Col. 1:15; followed by Elder H. O. Nash from Hebrew 6:9; followed by Elder Golden Harris from 1st John 5:1; followed by Elder T. H. Edwards from Galatians 26:1-2; followed by Elder J. T. Mewbern from Proverbs 8:1.

Sunday Afternoon: Elder Roy Smith from John 12:25; followed by Elder J. J. Collins from Eccl. 8:1; followed by Elder W. B. Stadler from Gen. 14:1-12; followed by Elder Robert Boswell from 1st John 1:3; followed by J. W. Wyatt, "not with enticing words, etc."

Sunday Night: Elder Oscar Irwin from Gal. 4:22; followed by Elder F. E. Honeycutt from Eph. 2:1; followed by Elder J. T. Jones, General Remarks

Monday Morning: Elder R. B. Denson from Rev. 8:14; followed by Elder W. A. Brooks from Matt. 23:25-26; followed by Elder H. O. Nash, no special text; followed by Elder J. J. Collins from 1st John 5:1; followed by Elder G. W. Hill, closing remarks.

NAMES AND ADDRESSES OF ELDERS IN THE UPPER COUNTRY LINE ASSOCIATION

Elder T. A. Stanfield, Reidsville, N. C., Route 1.
Elder W. C. King, Burlington, N. C., Route 2.
Elder Samuel McKinney, Ruffin, N. C., Route 2.
Elder J. W. Gilliam, Elon College, North Carolina, Route 1.

LIST OF CHURCHES AND ORDER OF ROTATION

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions since the Country Line divided in 1906, as follows:

*Country Line	1924
Harmony	1925-1907
Reidsville	1926-1908
Gilliam's	1927-1909
Oak Grove	1928-1910
Lynches Creek	1929-1911
Lick Fork	1930-1912
Pleasant Grove	1931-1913
McCray	1932-1914
Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923

*Appointed to be held in 1942.

MAILING LIST OF CHURCHES

Bush Arbor—J. D. Simmons, Elon College, Route 2	60
Big Meadows—W. H. Crutchfield, Siler City, N. C., Route 1	15
Country Line—Sister L. A. Foster, Burlington, N. C., Union Ave.	5
Dan River—Mrs. L. K. Wilson, Ruffin, North Carolina, Route 2	80
Gilliam's—Elder J. W. Gilliam, Elon College, N. C., Route 1	96
Harmony—Mrs. T. W. Wilson, Mebane, N. C.	15
Lick Fork—C. L. Saunders, Reidsville, N. C., Route 5	30
Lynches Creek—Wm. Warren, Prospect Hill, N. C.	5
McCray—A. T. DeBruler, Burlington, N. C., Route 3	30
Moon's Creek—Mrs. Mattie Hodges, Danville, Va., Route 5	5
Pleasant Grove—Mrs. T. A. Stanfield, Reidsville, N. C., Route 1	60
Prospect Hill—W. D. Blalock, Prospect Hill	40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C.	50
Wolf Island—J. R. Stone, Reidsville, N. C., Route 3	50

Oak Grove—Mrs. Robert H. Jones, Pelham, N. C., Route 1 10
New Hope—J. J. Somers, Reidsville, N. C., Route 1 30
Monticello—Mrs. Hilliary Green, Reidsville, N. C., Route 2 30
Greensboro—I. E. Neal, Greensboro, N. C., 812 Elwell Ave. 40

651

DISTRIBUTION OF MINUTES TO ASSOCIATION

Bear Creek—J. W. Jones, Peachland, N. C. 20
Black Creek—Elder E. L. Cobb, Wilson, N. C. 18
Contentnea—Elder J. E. Mewbern, Snow Hills, N. C., Route 4 20
Little River—Elder T. F. Adams, Willow Springs, N. C., Route 1 20
Lower Mayo—Elder W. B. Stadler, Martinsville, Va. 20
New River—Guy B. Phillips, Indian Valley, Va. 20
Smith River—Elder S. L. Moran, Pilot, Va. 18
Staunton River—Floyd Williams, Keelings, Va. 20
Lower Country Line—Brother J. J. Whitley, Durham, N. C. 20
White Oak—Elder L. E. Bryan, Beulahville, N. C., Route 1 20
Pig River—Eld. John D. Wood, Roanoke, Va., c/o Floyd Star Route 25
Mill Branch—M. Mears, Tabor, N. C. 20
Salem—Elder Z. L. Rhue, Winston-Salem, N. C., Route 4 20
Yellow River, Ga.—T. R. Breedlove, Clerk, Monroe, Ga. 28
Durham (Col.)—Albert Graves, Reidsville, N. C., Route 5 20
Laurel Springs—Elder J. C. Dunbar, Mt. Airy, N. C. 20
Kehukie—Elder B. S. Cowin, Williamston, N. C., Route 1 20
H. H. Cannon, 356 Atlanta Ave. S. E., Atlanta, Ga. 5
G. A. Daniely, Burlington, N. C. (No. 4) 2
Wake Forest College Library, Wake Forest, N. C. 5
University of North Carolina Library, Chapel Hill, N. C. 5

366

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, Eternal, Unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which Word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to, the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual working of the Holy Spirit.

9. We believe that all God's children are called by grace and born again by the effectual working of the Holy Spirit.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association capacity wherein each church ought to be represented by the messengers to advise with each other in conference.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Church Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter three, of God's decree, section one, "God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James 1:15, 17; 1 John 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; John 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; section two, "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9, 11, 13, 16, 18) be cause he foresaw it as future, or as that which would come to pass upon such conditions"; Chapter five, Divine Providence, section one, "God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10-11; Psa. 13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even

to the (Matt. 10:26, 30, 31) least, by His most wise and holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; second, "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:23) immutably and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently"; thirdly, "God in His ordinary providence (Acts 27, 31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Daniel 3:27) against them at His pleasure"; fourthly, "The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7, 12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa. 1:21; John 2:16) approver of sin; * * * * * Of Good Works, Chapter 16, section one, Good Works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by men, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions. N. B. "We believe that God has wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good work, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22), and that it is of God that His children are in Christ, who, of God, is made unto them, wisdom, righteousness, sanctification, and redemption, and hence God not only puts them in this way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:5), and "that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; Rom. 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the

efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 10; John 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His Spirit and the (1 John 3:9) seed of God within them, and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof", and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty and unchanging grace of God."—H. History, Page 942.

Now, upon the subject of obedience, our faith lays hold on Christ Jesus, the Saviour of sinners—the obedient one, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He, also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So, as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceedingly sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in him are yea, and in him Amen, unto the glory of God by us (2 Cor. 1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence,—obedience.

Submitted by Elder J. W. Gilliam.

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

Signed: Elder J. W. Gilliam, Clerk.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his

seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being tranacted.

7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.

8. No messenger shall address another in any other term or appellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

Resolution of Thanks: May we feel to thank our gracious heavenly Father, the God of all our mercies, for the many blessings enjoyed during this association; for those able gifts, who have been blessed to speak so comfortingly to many who have attended these meetings; for the splendid hospitality and kindness, and for the fellowship which has been ours to enjoy, and for the very fine weather during the entire Association.

Resolution of Thanks: SPECIAL MENTION—

The Association would especially extend thanks and express her appreciations for services rendered by the following friends of Big Meadows Church and the Association, to-wit: Messrs. Seymour Johnson, Cicero Johnson, M. K. Jones, A. J. Jones, Lonnie Creed, Harvey Newlin, Roseland Newlin, A. C. Perry, W. J. Lindley, Willis Johnson, Howard Braxton, Avon Jones, F. B. Johnson, S. O. Johnson, S. S.

Guthrie, and others, in the general preparation of the Associational Grounds for this sitting of the Association. We would not forget the services of the brethren and friends from Bush Arbor, Gilliam's, McCray and any other Churches for like services rendered. Also, we would extend our hearty appreciation to Messrs. Cicero Johnson, C. D. Johnson and M. K. Jones for tender of adjacent lands for the parking of automobiles during this Association, and for the Associational grounds on which the Association was held, and for tenting privileges by those who desired to tent and stay on the grounds.

Also, we extend our thanks to the gentlemen who assisted in parking cars during the Association, which was a fine service to all drivers of automobiles, and to Mr. Willard, of the Highway Patrol, for services rendered by his department. Also, to the City of Pittsboro for water, and to the Smith-Douglass Co. through their local representative, Mr. Johnson, for hauling of water and ice, and keeping an ample supply of iced water for the comfort of those in attendance at this Association. And, again, to the membership of Big Meadows Church for their splendid and loyal entertainment, which too has been shared by their neighbors and friends, in the splendid entertainment furnished and hospitality enjoyed during the sitting of this Association.

STATISTICAL TABLE

Churches	NAMES OF MESSENGERS	Contribution	Church Meetings	Ordained Min.	Licensed Min.	Rec'd by Ex. & B.	Rec'd by Letter	Restored to Fel.	Increase Total	Dis. by Letter	No. Excluded	Deceased	Deceased Total	No. in Fel.
Bush Arbor	Elder W. C. King; A. P. Dabbs and A. C. Byrd	22.25	2	1	0	2	0	0	2	0	0	1	1	52
Big Meadows	S. S. Jones, W. H. Crutchfield and Elder F. Keaton	2.50	4	0	0	0	0	0	0	0	0	0	0	5
Country Line	Brother A. P. Dabbs	1.00	4	0	0	0	0	0	0	0	0	0	0	2
Dan River	A. C. Cox, W. H. Alverson and A. L. French	20.00	4	0	0	5	0	0	5	0	1	1	2	85
Gilliam's	N. T. Massey, J. S. Blalock and G. L. Rudd	25.00	4	1	0	0	0	0	0	0	0	0	0	33
Harmony	Amos Ward and Sisters Wilson and Daniels	2.50	3	0	0	1	0	0	1	0	0	0	0	6
Lick Fork	C. L. Saunders, E. Chilton and T. I. Saunders	7.25	1	0	0	1	0	1	2	0	0	0	0	20
Lynches Creek	By Letter	2.00	0	0	0	0	0	0	0	0	0	0	0	0
McCray	A. T. DeBruler, A. G. Porterfield and Robert Cates	25.00	3	0	0	0	0	0	0	0	0	0	0	14
Moon's Creek	Letter by Sister Mattie Hodges	3.00	3	0	0	0	0	0	0	0	0	1	1	1
Oak Grove	Sister R. H. Jones	1.00	0	0	0	0	0	0	0	0	0	0	0	3
Pleasant Grove	R. F. Walker, B. A. Walker and D. L. Paschal	18.50	3	1	0	0	0	0	0	0	0	1	1	69
Prospect Hill	W. D. Blalock, S. M. Pulliam and W. D. Burch	9.00	4	0	0	2	0	0	2	0	0	0	0	16
Reidsville	C. I. Delancey, J. W. Moorefield and Sallie Bennett	12.00	3	0	0	0	0	0	0	0	0	1	1	26
Wolf Island	J. P. Stone, O. J. Wray and W. S. Smith	10.50	2	0	1	6	1	0	7	0	0	1	1	37
New Hope	J. J. Somers, G. R. Robertson and David Tate	4.00	2	0	0	0	0	0	0	0	0	0	0	13
Monticello	Not Represented		2	0	0	0	0	0	0	0	0	0	0	
Greensboro	Lucy Dixon, C. W. Cagle and I. E. Neal	9.00	1	0	0	0	0	0	0	0	0	2	2	31
	Totals	$174.50	3	1	17	1	1	19	0	1	8	9	413	

MINUTES

—OF THE—

THIRTY-SIXTH ANNUAL SESSION

—OF THE—

Upper Country Line Primitive Baptist Association

HELD WITH THE CHURCH AT

COUNTRY LINE, CASWELL COUNTY

JULY 18, 19, 20, 1942

—AND—

ANNOUNCEMENTS OF THE 1943 SESSION

TO BE HELD (D. V.) WITH THE CHURCH AT

HARMONY, ORANGE COUNTY
NORTH CAROLINA

OFFICERS

ELDER W. C. KING, Moderator ..... Greensboro, N. C.
ELDER J. W. GILLIAM, Asso. Clerk ..... Elon College, N. C.
BRO. ERNEST OAKLEY, Ass't. Asso. Clerk ..... Burlington, N. C.

PROCEEDINGS OF THE UPPER COUNTRY LINE ASSOCIATION—1942

1. The Introductory Sermon was preached by Elder W. C. King, from John 14:23-27, followed by Elder J. W. Gilliam from 2nd Cor. 3:7-9.

2. After an intermission for dinner, the Messengers and Correspondents assembled at stand. In the absence of a Moderator, the Association Clerk called the Association to order and asked Elder W. J. Berry from California to open the Association with song and prayer, after which the Association proceeded to business as follows:

(a) The Clerk called the roll of the Churches composing the Upper Country Line Association, and all the Churches were instructed to answer present to the roll call, if represented, reserving their letters until called for, which was done.

(b) The Clerk declared the Office of Moderator vacant, owing to the death of Elder T. A. Stanfield, since our last sitting and, on motion of the Clerk, Brother J. W. Delancy was asked to come forward and serve as Temporary Moderator until the Association elect a regular Moderator to preside over her deliberations, which was done.

(c) The Clerk tendered his resignation to the Association, stating that he had served for twenty-seven years, and felt that the Association should be given an opportunity to choose another Clerk, if she so desired.

(d) It was now agreed to proceed and elect the Moderator in the usual way, and on motion and second Elder W. C. King was unanimously chosen to serve as Moderator, and Elder J. W. Gilliam was unanimously re-elected as Clerk of the Association, and the Clerk called to his assistance Brother Ernest Oakley of Bush Arbor Church.

(e) On motion it was agreed that the Moderator appoint all necessary committees, and the following committees were appointed, to wit:

Committee on Finance—Chairman, Brother I. E. Neal; Brethren A. T. DeBruler and J. D. Simmons.

Committee on Preaching and Preaching Arrangements—The Moderator, the Clerk, the Assistant Clerk, together with the Messengers representing Country Line Church, Brother A. C. Byrd, Special Committeeman at large and Bro. A. P. Dabbs, for Country Line Church.

(f) Moved that the "Letters" from the several Churches be brought forward, read, and statistical record made in "Statistical Table" in this Minute.

(g) Moved that the Moderator call for Petitionary Letters, which was done, and none received.

3. Rgeular Correspondence called for, and corresponding sister Associations seated, as follows:

Lower Mayo: Minutes — Elder J. W. Watt, Brethren Jerry Lewis and J. M. Stone.

Little River: Minutes—Elders E. C. Jones and T. Floyd Adams.

Lower Country Line: Minutes—Elders O. C. Hawkins and T. W. Walker; Brethren F. D. Long, W. A. Whitfield and Lester Williford.

Pig River: Minutes—Elders J. P. Helms and J. F. Stigall.

Smith River: Minutes—Not represented.

New River: Minutes—Elder and Sister Roy Smith.

Salem: Minutes — Sisters Martha Haggard, J. M. Denny and Harvey Smith.

Seven Mile: Minutes—Not represented.

Staunton River: Minutes—Elders R. S. Payne and W. R. Dodd; Brother Hosea Hollie.

White Oak: Minutes—Elder Fred Rhodes.

Bear Creek: Minutes—Not represented.

Black Creek: Minutes—Not represented.

Abbott's Creek: Minutes — Elder W. E. Jarrell; Brother and Sister J. N. Trogdon.

Contentnea: Minutes—Elder J. E. Mewborn and Sister J. W. Wyatt.

Elk Horn Association: Minutes—Not represented.

Yellow River Primitive Baptist Association of Georgia: Minutes—Not represented.

Kehukee: Minutes—Not represented.

Laurel Springs: Minutes—Not represented.

Mill Branch Association: Minutes—Not represented.

Visitors—Elder and Sister W. J. Berry of Seleucia Old School Predestinarian Baptist Church of California.

Moved that our regular "Letter of Correspondence" prepared by our Clerk be read at this time, which was agreed, and the letter read and adopted and appears herewith, as follows, to-wit:

The Upper Country Line Primitive Baptist Association, now in session with the Church at Country Line, Caswell County, North Carolina, and being convened on the 18th day of July, 1942, and continuing in Session for three days, doth send Greetings and Christian Salutations to all our Correspondence:

May we say to each of you, through your Correspondents whom you have sent to sit with us in our deliberations and behold our order, that we are very thankful to be able to say that our Churches

have all reported in peace. Since we received your Correspondents at our last Session, this Association has sustained a very great loss in the death of Elder T. A. Stanfield, our Moderator. Elder Stanfield not only served his Churches well as Pastor, but he served his Association ably, as Moderator. His gift in preaching the gospel and his gift as a sweet singer of songs of Zion gave him a ready welcome, not only among all our churches but among our corresponding associations as well. Few of our Ministers will be more generally missed, and few in their passing will be more generally mourned, and few have left a sweeter memory to be cherished by all his brethren, far and near, but we have been made to feel that our loss is his gain; that he has only left a sin scarred world to sleep in Christ, and await the glorious resurrection of the Saints, when he, together with those that remain and abide the coming of the Saviour, shall join with the Apostle in saying, O death, where is thy sting; O grave, where is thy victory? If our fellowship with the Saints in the service of God here be so sweet, and leave such a rich perfume, O what must it be to be there, to join with all the blood bought throng in singing praises forever and forever around the throne of God and of the Lamb.

May we say to you, our Correspondents, that our visits among you may be interrupted during this world war, restricted travel, etc., imposed upon us at the present time, but we hope to meet your Correspondents again next year, when our Association, (D. V.) will convene with the Church at Harmony, Orange County, North Carolina.

Yours to serve,
J. W. Gilliam, Asso. Clerk

RESOLUTION OF RESPECT TO MEMORY OF ELDER T. A. STANFIELD, MODERATOR

Resolved, That in the death of Elder T. A. Stanfield, Moderator of the Upper Country Line Association this Association has sustained a great loss. His death occurred while speaking in a funeral service on Saturday afternoon before the third Sunday in April, 1942, and his funeral and burial took place at his home church, Pleasant Grove, in Caswell County, North Carolina, on the Monday following. He had left a request that I should be in charge of his funeral, and all attending Elders present should be invited to take part, which was done. Elders from five corresponding sister Associations besides Elders from our own Association took part in the services. A larger funeral attendance has seldom ever been witnessed among our observations than were in attendance at Elder Stanfield's services.

Brethren and friends came from many sections to see Elder Stanfield during his sickness, and they continued to come until his death, and his funeral was attended by probably so large a crowd as we have at our Association, and the number in attendance would be hard to estimate. Much love and the deepest of heart felt sympathy was in evidence, and every one seemd to mourn his passing.

Elder Stanfield served his home Church first as Deacon, then as Clerk, then as Pastor, and had served the Association first as Assistant Clerk before he was elected in 1934 at Dan River to the Moderatorship of the Upper Country Line Association, which he had served ever since, and had served with ability, served well, served with honor to himself and to his Association. He had taken appointments regularly to several of our Corresponding Sister Associations, including the Kehukee, Contentnea, and Black Creek, and occasionally had gone to Little River, Lower Country Line, Bear Creek, Staunton River, Salem, Pig River, and others. In addition to his gift, Elder Stanfield had a pleasing personality, and was an excellent singer as well as preacher, and was a welcome guest wherever known. He will be missed among all our Churches and Correspondence.

Resolved that the Upper Country Line Association bow in humble submission to the will of our Heavenly Father, who is too wise to err and too good to be unkind and who doeth all things right and well, in removing from our midst our highly esteemed and greatly beloved Moderator, and that a copy of this resolution be spread upon our 1942 Minutes.

Submitted by the Clerk and adopted by the Association.

Resolution to fix the order of Introductory Sermons in the Upper Country Line Association, and to specify stated exceptions to the customary rule pertaining to same, to-wit:

Resolved that it shall be the policy of the Upper Country Line Primitive Baptist Association to use for the Introductory Sermon one of the regularly ordained Elders of her Association, but that this resolution shall not be so construed as to restrain the Association from properly functioning, in the absence of her regularly ordained Elders for any cause.

4. Moved that our Association now adjourn until Monday morning, and re-convene at 9:30 A. M., which was agreed.

Signed: Elder W. C. King, Moderator

Elder J. W. Gilliam, Asso. Clerk
Brother Ernest Oakley, Ass't. Clerk

Monday Morning—met according to appointment.

Conference opened by song and prayer by Elder J. P. Helms of Pig River Association, and the procedure of business was as follows:

5. Messengers who were appointed last year to visit sister associations were called upon for a report. All reports were satisfactory and the messengers were discharged.

6. Messengers taking appointments to sister Associations at their next sitting are as follows:

Lower Mayo: Minutes—Brethern Robert Shreve and Roy Simmons.

Lower Country Line: Minutes—Elders J .W. Gilliam and W. C. King; Bros. A. G. Porterfield, A. C. Cox and Nathan Massey.

Little River: Minutes—Elders W. C. King and J. W. Gilliam; Bro. A. G. Porterfield.

Pig River: Minutes—Elders J. W. Gilliam and W. C. King.

Smith River: Minutes—No correspondent appointed.

Salem: Minutes—Elders J. W. Gilliam and W. C. King; Bros. Nathan Massey and A. P. Dabbs.

Seven Mile: Minutes—No correspondent appointed.

Staunton River: Minutes—Elders J. W. Gilliam and W. C. King; Brethren A. C. Cox, A. P. Dabbs, and Loyd French.

White Oak: Minutes—Brethren Roy Simmons and Nathan Massey.

New River: Minutes—Brother C. S. Carroll and wife.

Bear Creek: Minutes—No correspondent appointed.

Abbott's Creek: Minutes—Elders J. W. Gilliam and W. C. King.

Contentnea: Minutes—Brother A. P. Dabbs.

Black Creek: Minutes—Brethren A. G. Porterfield and A. P. Dabbs.

Yellow River Primitive Baptist Association of Georgia: Minutes—No correspondent appointed.

Kehukee: Minutes—No correspondent appointed.

Laurel Springs: Minutes—Brother Robert Shreve.

Mill Branch: Minutes—No correspondent appointed.

7. On motion it was agreed that our next Association will be held (D. V.) with the Church at Harmony, Orange County, N. C., services to begin at 10 A. M. Saturday before 3rd Sunday in July, 1943, and continue three days.

The Church at Harmony has requested Elder J. W. Gilliam to preach the Introductory Sermon, and that Elder W. C. King shall be his alternate.

8. The Finance Committee was called for its report, which is as follows:

Contributions from the Churches of the Association	$221.50
Contributions from other sources	44.25
In the hands of the Clerk—nothing.	
Total funds for distribution and expenses	$265.75

Recommended for disbursement as follows:

For Printing, postage and mailing 1,000 copies of this Minute	$ 60.00
Contribution to the Moderator	5.00
For Clerk's Fee	15.00
Left with the Clerk for contingent expenses	13.00
For Incidental Expenses borne by the Association, for help to park cars, distribution to visiting Elders who have come to see us at this Session, etc.	172.75
Total Disbursements	$265.75

9. Moved that the Finance Committee's Report be received, and the Committee discharged, which was done.

10. Moved that the Clerk have 1,000 copies of these Minutes printed and distributed among the Churches of this Association, and among sister Corresponding Associations, which was agreed.

11. Whereas, our brethren have been blessed, as we feel, to preach the Gospel of the Lord Jesus Christ, and many have been blessed to hear and understand and enjoy same, and now that the Association is drawing to a close, be it resolved:

(a) That we return thanks to our Heavenly Father, the God of all our mercies and the giver of every good gift, for all the many blessings enjoyed since the Association convened;

(b) That we express our appreciation to all our brethren and friends for their kindness and hospitality during this Association, and to all who helped in any way in making the necessary preparation for this Association, and for its entertainment during this session, with special mention of the generous help and interest shrown by Bush Arbor Church, for which the Association and her Officers feel deeply grateful.

12. That the Association stands adjourned to meet next year (1943) with the Harmony Church in Orange County, N. C., services to begin at 10 A. M. on Saturday before the third Sunday in July,

and continue for three days. Elder J. W. Gilliam has been requested to preach the Introductory Sermon, and Elder W. C. King will be his alternate.

Signed: Elder W. C. King, Moderator
Elder J. W. Gilliam, Asso. Clerk
Ernest F. Oakley, Asst. Clerk

"A STANDING REQUEST"

First: That any Church composing the Upper Coutry Line Association who has one or more ministerial gifts whom she has liberated to the exercise of his gift report same to the Association, furnishing the full name and address of the gift, or gifts;

Second: That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each Annual Report.

ELDERS (CORRESPONDING AND VISITING) AT THIS SESSION OF OUR ASSOCIATION

Elder John P. Helmns, Pig River Association.
Elder Jim F. Stigall, Pig River Association.
Elder W. R. Dodd, Staunton River Association.
Elder Raymond Payne, Staunton River Association.
Elder John Wesley Wyatt, Lower Mayo Association.
Elder J. P. Pulliam, Lower Mayo Association.
Elder Roy Smith, New River Association.
Elder Other C. Hawkins, Lower Country Line.
Elder Thomas W. Walker, Lower Country Line.
Elder E. C. Jones, Little River Association.
Elder Floyd T. Adams, Little River Association.
Elder E. F. Pierce, Little River Association.
Elder W. E. Jarrell, Abbott's Creek Association.
Elder Letcher Martin, Salem Association.
Elder and Sister W. B. Berry, Seleucia Old School Predestinarian Baptist Church, California.
Elder Fred W. Rhodes, White Oak Association.
Elder J. E. Mewborn, Contentnea Association.
Elder L. J. Chandler, Lower Country Line Association.
Elder W. H. Freeman, Lower Mayo Association.

ORDER OF PREACHING

On Saturday morning the Introductory Sermon was preached by Elder W. C. King, from John 14:23-27; followed by Elder J. W. Gilliam from 2nd Cor. 3:7-9.

Saturday Afternoon: Elder J. F. Stigall, text: 1st Kings 10:1-6; Elder Roy Smith, text: Isa. 41:17; Elder Raymond Payne, text Matt. 2:1-3.

Saturday Night: Elder T. W. Walker, text: Heb. 1:1-3; Elder J. E. Mewborn, text: Jude 1:14-23.

Sunday Morning, Services beginning at 10 A. M.

Elder J. P. Helms, text: John 3:16; Elder W. J. Berry, text: Isa. 43:11; Elder Fred Rhodes, text: Psa. 33:11.

Sunday Afternoon: Elder J. W. Wyatt, text: Rom. 8:28; Elder E. C. Jones, text: 1st. Tim. 3:16; Elder W. R. Dodd (Did not get his text, but he preached well); Elder Letcher Martin, Ephesians 1:10-11.

Sunday Night: Elder W. E. Jarrell, text;:
Pulliam, text: ; Elder O. C. Hawkins, text:

Monday Morning, Services at 10 A. M.

Elder E. F. Pierce, text: Titus 3:1-7; Elder L. J. Chandler, text: Psa. 107:1; Elder Floyd T. Adams, text: Mark 16:15-18.

NAMES AND ADDRESSES OF ELDERS IN THE UPPER COUNTRY LINE ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C., Route No. 2.
Elder J. W. Gilliam, Elon College, N. C., Route #1.

LIST OF CHURCHES AND ORDER OF ROTATION

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions sice the Country Line divided in 1906, as follows:

*Harmony	1925-1907
Reidsville	1926-1908
Gilliam's	1927-1909
Oak Grove	1928-1910
Lynches Creek	1929-1911
Lick Fork	1930-1912
Pleasant Grove	1931-1913
McCray	1932-1914

Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1943.

MAILING LIST OF CHURCHES

Bush Arbor—J. D. Simmons, Elon College, Route 2	60
Big Meadows—W. H. Crutchfield, Siler City, N. C., Route 1	15
Country Line—Bro. A. P. Dabbs, Yanceyville, N. C., Route 1	5
Dan River—Mrs. L. K. Wilson, Ruffin, North Carolina, Route 2	80
Gilliam's—Elder J. W. Gilliam, Elon College, N. C., Route 1	96
Harmony—Mrs. T. W. Wilson, Mebane, N. C.	15
Lick Fork—C. L. Saunders, Reidsville, N. C., Route 5	30
Lynches Creek—Wm. Warren, Prospect Hill, N. C.	5
McCray—A. T. DeBruler, Burlington, N. C., Route 3	30
Moon's Creek—Mrs. Mattie Hodges, Danville, Va., Route 5	5
Pleasant Grove—Mrs. T. A. Stanfield, Reidsville, N. C., Route 1	60
Prospect Hill—W. D. Blalock, Prospect Hill	40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C.	50
Wolf Island—J. R. Stone, Reidsville, N. C., Route 3	50
Oak Grove—Mrs. Robert H. Jones, Pelham, N. C., Route 1	50
New Hope—J. J. Somers, Reidsville, N. C., Route 1	30
Monticello—Mrs. Hilliary Green, Reidsville, N. C., Route 2	30
Greensboro—I. E. Neal, Greensboro, N. C., 812 Elwell Ave.	40
	651

DISTRIBUTION OF MINUTES TO ASSOCIATION

Bear Creek—J. W. Jones, Peachland, N. C.	20
Black Creek—Elder E. L. Cobb, Wilson, N. C.	18
Contentnea—Elder J. E. Mewborn, Snow Hills, N. C., Route 4	20
Little River—Elder T. F. Adams, Willow Spings, N. C., Route 1	20
Lower Mayo—Elder W. B. Stadler, Martinsville, Va.	20
New River—Guy B. Phillips, Indian Valley, Va.	20
Smith River—Elder S. L. Moran, Pilot, Va.	18
Staunton River—Floyd Williams, Keelings, Va.	20

Lower Country Line—Brother J. J. Whitley, Durham, N. C.	20
White Oak—Elder L. E. Bryan, Beulahville, N. C., Route 1	20
Pig River—Eld. John D. Wood, Roanoke, Va., c/o Floyd Star Route	25
Mill Branch—M. Mears, Tabor, N. C.	20
Salem—Elder Z. L. Rhue, Winston-Salem, N. C., Route 4	20
Yellow River, Ga.—T. R. Breedlove, Clerk, Monroe, Ga.	28
Durham (Col.)—Albert Graves, Reidsville, N. C., Route 5	20
Laurel Springs—Elder J. C. Dunbar, Mt. Airy, N. C.	20
Kehukie—Elder B. S. Cowin, Williamston, N. C., Route 1	20
G. A. Daniely, Burlington, N. C. (No. 4)	2
Wake Forest College Library, Wake Forest, N. C.	5
University of North Carolina Library, Chapel Hill, N. C.	5
Old Faith Contender, % W. J. Berry, La Canada, Calif., Box 848, Route #1	2
Signs of the Times, P. O. Box 70, Rutherford, N. J.	2
	365

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, Eternal, Unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which Word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to, the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual working of the Holy Spirit.

9. We believe that all God's children are called by grace and born again by the effectual working of the Holy Spirit.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association capacity wherein each church ought to be represented by the messengers to advise with each other in conference.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line

Association in their Church Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter three, of God's decree, section one, "God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James 1:15, 17; 1 John 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; John 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; section two, "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9, 11, 13, 16, 18) be cause he foresaw it as future, or as that which would come to pass upon such conditions"; Chapter five, Divine Providence, section one, "God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10-11; Psa. 13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most wise and holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; second, "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:23) immutably and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently"; thirdly, "God in His ordinary providence (Acts 27, 31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Daniel 3:27) against them at His pleasure"; fourthly, "The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7, 12) ends; yet so as the sinfulness of their acts proceedeth

only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa. 1:21; John 2:16) approver of sin; * * * * * Of Good Works, Chapter 16, section one, Good Works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by men, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions. N. B. "We believe that God has wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22), and that it is of God that His children are in Christ, who, of God, is made unto them, wisdom, righteousness, sanctification, and redemption, and hence God not only puts them in this way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:5), and "that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; Rom. 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 10; John 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His Spirit and the (1 John 3:9) seed of God within them, and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof", and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty and unchanging grace of God."—H. History, Page 942.

Now, upon the subject of obedience, our faith lays hold on Christ Jesus, the Saviour of sinners—the obedient one, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He, also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So, as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing

whereunto I send it (Isa. 55:11); and when Jesus was exceedingly sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in him are yea, and in him Amen, unto the glory of God by us (2 Cor. 1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence,—obedience.

Submitted by Elder J. W. Gilliam.

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

Signed: Elder J. W. Gilliam, Clerk.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being tranacted.

7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.

8. No messenger shall address another in any other term or appellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

Resolution of Thanks: May we feel to thank our gracious heavenly Father, the God of all our mercies, for the many blessings enjoyed during this association; for those able gifts, who have been blessed to speak so comfortingly to many who have attended these meetings; for the splendid hospitality and kindness, and for the fellowship whis has been ours to enjoy, and for the very fine weather during the entire Association.

Resolutions of Thanks: SPECIAL MENTION—

The Association, through her Moderator at the close of the present session, extended thanks and hearty appreciation for services, help and entertainment rendered by Bush Arbor members at this sitting, and to other churches for interest and help, and to Byrd Brothers and Mike Oliver for lumber for stand and seats, and also to brother Roy Simmons for lumber, and to Roxboro Chemical Co., for ice to cool the barrels of water for the association, and to Smith-Douglass for trucks and men to haul water during the three days of the sitting, and to brother A. P. Dabbs for special interest and help in representing the interest of Country Line Church, and to the City of Yanceyville for water, and to friends of the Old Baptist Church for their generous support and contribution, and to Johnnie Gunn for batteries, and to Mr. Cicero Johnson of Chatham Co., for Lighting Plant, and to Mr. Elmo Massey for aid in connecting and lighting aid rendered, and to the State Highway Department for valuable services rendered, and to our good Colored Friends who so generously furnished parking grounds in field across the road, and to the Government Agent in Authority for the privilege of the shaded lands and grounds upon which the Association was held. For each and every service and kindness, the Association and her Officers feel deeply grateful.

STATISTICAL TABLE

Churches	Names of Messengers	Contribution	Church Meetings	Ordained Min.	Licensed Min.	Rec'd by Ex. & B.	Rec'd by Letter	Restored to Fel.	Increase Total	Dis. by Letter	No. Excluded	Deceased	Deceased Total	No. in Fel.
Bush Arbor	A. C. Byrd, R. T. Simmons, T. Rudd	$40.50	2	1	1	6	0	0	6	0	0	0	0	58
Big Meadows	Bro. W. H. Crutchfield	4.00	4	0	0	1	0	0	1	0	0	1	1	5
Country Line	Bro. A. P. Dabbs	9.50	4	0	0	0	0	0	0	0	0	0	0	2
Dan River	A. C. Cox, Ben Wade, H. T. Weatherford	20.00	4	1	0	0	0	0	0	0	0	3	3	82
Gilliam's	N. T. Massey, C. R. Somers, L. J. Saunders	27.00	4	1	1	3	0	0	3	0	0	0	0	36
Harmony	Amos Ward, Sarah Ward, Sister Wilson	5.00	3	0	0	1	0	0	1	0	0	0	0	7
Lick Fork	Ernest Chilton, W. P. Blackwell	11.50	1	0	0	0	0	0	0	0	0	1	0	19
Lynches Creek	W. A. Nelson, Jno. A. Smith (Rep. the Church)	2.00	0	0	0	0	0	0	0	0	0	0	0	0
McCray	A. G. Porterfield, A. T. Debruler, Robert Cates	33.25	3	0	0	1	0	0	1	0	0	0	0	15
Moon's Creek	Sister Mattie Hodges	2.00	3	0	0	0	0	0	0	0	0	1	0	1
Oak Grove	Sister Linnie B. Gunn, Sister R. H. Jones	1.00	0	0	0	0	0	0	0	0	0	0	0	2
Pleasant Grove	D. L. Paschal, R. F. Walker, J. H. Lovelace	18.00	3	0	0	2	0	0	2	1	0	4	5	66
Prospect Hill	S. M. Pulliam, W. D. Blalock, W. D. Burch	8.00	4	0	0	5	0	0	5	0	0	0	0	21
Reidsville	Sallie Bennit, Mattie Murphy, C. Delancey	6.50	3	0	0	0	0	0	0	0	0	0	0	26
Wolf Island	R. I. Shreve, W. S. Smith, J. R. Stone	11.25	2	0	1	0	0	0	0	0	0	0	0	37
New Hope	Daniel Tate, Sister J. T. Loftin, Sister Apple	5.00	2	0	0	0	0	0	0	0	0	0	0	13
Monticello	Not Represented	7.00	2	0	0	0	0	0	0	0	0	1	1	13
Greensboro	H. L. Walker, C. W. Cagle, I. E. Neal	10.00	1	0	0	4	1	0	5	0	0	0	0	36

MINUTES

—OF THE—

THIRTY-SEVENTH ANNUAL SESSION

—OF THE—

Upper Country Line Primitive Baptist Association

HELD WITH THE CHURCH AT

HARMONY, ORANGE COUNTY

July 17, 18, 19, 1943

AND

ANNOUNCEMENTS FOR THE 1944 SESSION

TO BE HELD (D. V.) WITH THE CHURCH AT

REIDSVILLE, ROCKINGHAM COUNTY

NORTH CAROLINA

OFFICERS

ELDER W. C. KING, Moderator ..... Greensboro, N. C.
ELDER J. W. GILLIAM, Asso. Clerk ..... Elon College, N. C.
BRO. T. I. SAUNDERS, Asst. Asso. Clerk .... Ruffin, N. C.

PROCEEDINGS OF THE UPPER COUNTRY LINE ASSOCIATION—1943

1. The Introductory Sermon was preached by Elder J. W. Gilliam, 1st. Corinthians 13:12-13; followed by Elder W. C. King, 1st Peter 1:18-20.

2. After an intermission for dinner, the Messengers and Correspondents assembled in the house. The Moderator called the Association to order, and asked Elder J. F. Stigall of Pig River Association to open the Association with song and prayer, after which the Association proceeded to business as follows:

(a) The Clerk called the roll of the Churches composing the Upper Country Line Association, and all the Churches were instructed to answer present to the roll call, if represented, reserving their letters until called for, which was done. On motion, Elder W. C. King was re-elected to serve as Permanent Moderator.

(b) On motion it was agreed that the Moderator appoint all necessary committees, and the following committees were appointed, to-wit:

Committee on Finance—Brother T. W. Saunders, Chairman; Bros. A. T. DeBruler and J. D. Simmons.

Committee of Preaching and Preaching Arrangements—The Moderator, the Clerk, the Assistant Clerk, together with the Messengers from Harmony Church and Brother A. C. Byrd, of Bush Arbor Church.

(c) Moved that the "Letters" from the several Churches be brought forward, read, and statistical record made in the "Statistical Table" in this Minute.

(d) Moved that the Moderator call for Petitionary Letters, which was done, and none received.

3. Regular Correspondence called for, and corresponding sister Associations seated as follows:

Lower Mayo: Minutes—Elder J. W. Wyatt and A. J. Lemmons.

Little River: Minutes—Elder E. F. Pearce, Elder T. Floyd Adams and wife.

Lower Country Line: Minutes—Bro. F. D. Long, Elder O. C. Hawkins and Bro. Andrew Hill and Elder A. L. Holloway.

Pig River: Minutes—Elder J. F. Stigall.

Smith River: Minutes—Not represented at this session.

New River: Minutes—Not represented at this session.

Salem: Minutes—Elders A. B. Barham, Ernest Burchett, Letcher Martin, and others.

Seven Mile: Minutes—Elder Lester Lee and wife, and Sisters Langdon and Dunn.

Staunton River: Minutes—Sister Ella Richardson, Brother Floyd Williams and wife, and Sister White and Elder Raymond Payne.

White Oak: Minutes—Not represented at this session.

Bear Creek: Minutes—Elder Oscar Broom and Bro. S. T. Curlee.

Black Creek: Minutes—Not represented at this session.

Abbott's Creek: Minutes—Elders C. G. Jones and W. E. Jarrell; and others.

Contentnea: Minutes—Brother E. D. Ham and Sister J. W. Wyatt.

Elk Horn Association: Minutes—Not represented at this session.

Yellow River Primitive Baptist Association of Georgia: Minutes —Not represented at this session.

Kehukee: Minutes—Not represented at this session.

Laurel Springs: Minutes—Not represented at this session.

Mill Branch Asso.: Minutes—Not represented at this session.

Moved that our regular "Letter of Correspondence" prepared by our Clerk be read at this time, which was agreed, and the letter read and adopted and appears herewith, as follows, to-wit:

The Upper Country Line Primitive Baptist Association sendeth Greetings and Christian Salutations to all her Correspondence. Our Churches have again reported in peace, for which we feel thankful. We are living to witness at this present time a "Global War", with many sorrows incidental thereto, and we are subjected to many "War Time Restrictions", but the end and peace is not yet in sight. Our opportunities for visiting sister Associations of our Correspondence are not encouraging at this time. We realize that little benefit is derived from inactive correspondence, and we would again assure you of our appreciation of your correspondence and fellowship, which we hope may be continued. At the present time, our Association has only two or three active Elders, and supplies are more difficult now than formerly. We hope that some of our lay-members may see their way to take appointment as correspondents, and that our Elders may visit you as often as possible.

We hope to meet your correspondents again next year, when our Association will convene (D. V.) with the Church in Reidsville, N. C.

Yours to serve,

J. W. GILLIAM, Association Clerk.

Motion: Resolved that any and all members of the Churches of our Association, who may visit sister Associations during this year, may be considered Messengers from our Association to Corresponding Associations visited, with request to represent us and make their report at our next sitting, when the Association convenes with the Church in Reidsville, N. C. Read and Adopted. "Clerk".

4. Agreed that the next session of our Association be held with the Church in Reidsville, N. C., and that Elder W. C. King be requested to preach the Introductory Sermon, and Elder J. W. Gilliam is chosen as his alternate.

Moved that our Association now adjourn until Monday morning, and re-convene at 9:30 A. M., which was agreed.

Signed:

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Association Clerk
BROTHER T. I. SAUNDERS, Asst. Clerk

Monday Morning—met according to appointment.

Conference opened by song and prayer by the Moderator, after which the Association proceeded to attend to the following business, to-wit:

5. Messengers who were appointed last year to visit sister Associations were called upon for a report. All reports were very satisfactory, and those who could not attend were excused.

6. Messengers taking appointments to visit sister Associations at their next sitting are as follows:

Lower Mayo: Minutes—Elder J. W. Gilliam and Brother Robert Shreve and Brother A. C. Cox.

Lower Country Line: Minutes—Elders J. W. Gilliam, W. C. King, Brethren Andrew DeBruler, Nathan Massey and A. C. Cox.

Little River: Minutes—Elder W. C. King, Brethren A. G. Porterfield and Andrew DeBruler.

Pig River: Minutes—Elder J. W. Gilliam and Elder W. C. King and Brother A. C. Cox.

Smith River: Minutes—No one felt to take appointment.

Salem: Minutes—Elder W. C. King and Brother Robert Shreve.

Seven Mile: Minutes—No one felt he could attend this time.

Staunton River: Minutes—Elder J. W. Gilliam.

White Oak: Minutes—No one felt he could attend this time.

New River: Minutes—No one felt he could attend this time.

Bear Creek: Minutes—No one felt that he could attend this time, but we appreciated the visit and enjoyed the preaching of Elder Oscar Broom, and hope to have him visit us again.

Abbott's Creek: Minutes—Elder J. W. Gilliam, Elder W. C. King and Brother Nathan Massey.

Contentnea: Minutes—No one felt he could go this year.

Black Creek: Minutes—No one could take appointment to go this time.

Yellow River Primitive Baptist Association of Georgia: Minutes —No one could take appointment this time.

Kehukee: Minutes—No one agreed to attend the Association, but the Clerk, Elder J. W. Gilliam, attended the Kehukee Union at Falls of Tar River, or Rocky Mount, N. C., in August, 1943, was received, and enjoyed the Union very much.

Laurel Springs: Minutes—No one agreed to attend this year.

Mill Branch: Minutes—No one agreed to attend this year.

7. On motion it was agreed that our next Association will convene (D. V.) with the Church in Reidsville, N. C., services to begin at 11:00 O'Clock instead of ten, as before, and that Elder W. C. King be requested to preach the Introductory Sermon, and that Elder J. W. Gilliam be requested to serve as his alternate.

8. The Finance Committee was called upon for its report, which is as follows:

Contribution from the Churches	$239.00
Contribution from other sources	36.50
Total Funds received for Contribution	$275.50

Recommended for Disbursement as follows:

For Printing, Postage and Mailing 1,000 copies of our Minutes	$ 60.00
Contribution to the Moderator	5.00
For the Clerk's Services	15.00
For Incidental Expenses paid by the Finance Committee, and Contribution to visiting Elders	135.00
Carry Over from this year's funds	60.50
Total Disbursements by the Committee	$275.50

Note: Carry Over Funds in charge of Brother John D. Simmons, of the Finance Committee, 1942 ..... $18.00
Carry Over for 1943 ..... 60.50

John D. Simmons, Custodian of Fund $78.50

Moved that the Report of the Finance Committee be received, and the Committee returned our thanks for their services, which was done.

9. Moved that the Clerk proceed and publish 1,000 copies of this Minute as usual, and that distribution among the Churches and also among sister Corresponding Associations be continued.

10. Resolved, That we return thanks to our Heavenly Father, the God of all our mercies and the giver of all the blessings we enjoy, for the spiritual comfort that it has been ours to enjoy since the convening of this Association, and for all natural blessings, too, all of which come from his hand of bounty, and that we express our appreciation and hearty thanks to Harmony Church for the many courtesies extended by them, and, also, to the entire community and neighborhood, for their splendid hospitality, in throwing open their homes for entertainment, and for their friendly and helpful co-operation in making ready the grounds, building suitable stand, preparing seats, and other services, all of which we deeply appreciate, and for which we desire to be truly grateful. We feel that, no doubt, particular mention should be made, in recognition of their helpful services during this session, of the following brethren, neighbors and friends, to-wit: Mr. Tom Ward, Mr. Elmo Massey, Mr. Guy Rodgers, Mr. Charlie Pool, Mr. Billie Strayhorn, Mr. John Tate, Brother Amos Ward, Brother A. C. Byrd and Brother G. C. Cates, Mr. Scarce of

the Smith-Douglass Fertilizer Co. at Danville, Va., the Community at Large, the City of Mebane for Water, and the R. E. A. Light Co. for lights, etc.

11. That the Association stands adjourned to meet next year (1944) with the Church in Reidsville, N. C., services to begin at 11:00 A. M., on Saturday before the third Sunday in July, 1944, and Elder W. C. King is requested to preach the Introductory Sermon.

Signed: ELDER W. C. KING, Moderator

ELDER J. W. GILLIAM, Asso. Clerk.

"A STANDING REQUEST"

First: That any Church composing the Upper Country Line Association who has one or more ministerial gifts whom she has liberated to the exercise of his gift report same to the Association, furnishing the full name and address of the gift, or gifts;

Second: That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each Annual Report.

ELDERS (CORRESPONDING AND VISITING) AT THIS SESSION OF OUR ASSOCIATION

Elder E. F. Pearce, Little River Association.
Elder John Wesley Wyatt, Lower Mayo Association.
Elder A. B. Barham, Salem.
Elder C. G. Jones, Abbott's Creek.
Elder Ernest Burchett, Salem.
Elder Oscar Broom, Bear Creek.
Elder Letcher Martin, Salem Association.
Elder T. Floyd Adams, Little River.
Elder W. E. Jarrell, Abbott's Creek Association.
Elder Raymond Payne, Staunton River Association.
Elder Jim F. Stigall, Pig River Association.
Elder A. L. Holloway, Lower Country Line.
Elder Jesse Paschal, Lower Mayo.
Elder Lester Lee, Seven Mile.
Elder O. C. Hawkins, Lower Country Line.

ORDER OF PREACHING

Introductory Sermon by Eld. J. W. Gilliam, from 1st Cor. 13:12-13; followed by Elder W. C. King, 1st Peter 1:18-20.

Saturday Afternoon: Elder J. W. Wyatt, General Remarks; followed by Elder Raymond Payne, from Mark 9:23-24; followed by Elder J. F. Stigall, 1st Kings 10:1-9; followed by Elder A. B. Barham, from Matt. 1:21.

Saturday Night: Elder W. E. Jarrell, text: "He that is guilty of the least is guilty of the whole"; Elder C. G. Jones, from John 13:10.

Sunday Morning: Elder E. F. Pearce, from Job 1:9; Elder Oscar Broom, from St. John 1:2; Elder Letcher Martin, from Matt. 5:16.

Sunday Afternoon: Elder A. L. Holloway, from Gen. 2:21; Elder Jesse Paschal, General Remarks; Elder Lester E. Lee, General Remarks.

Monday Morning: Elder T. Floyd Adams, Text: Deu. 32:9-10.

NAMES AND ADDRESSES OF ELDERS IN THE UPPER COUNTRY LINE ASSOCIATION

Elder W. C. King, Greensboro, N. C.; Elder Samuel McKinney, Ruffin, N. C., Route 2; Eld. J. W. Gilliam, Elon College, N. C. Route 1.

LIST OF CHURCHES AND ORDER OF ROTATION

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions since the Country Line divided in 1906, as follows:

Harmony	1943-1925-1907
*Reidsville	1944-1926-1908
Gilliam's	1927-1909
Oak Grove	1928-1910
Lynches Creek	1929-1911
Lick Fork	1930-1912
Pleasant Grove	1931-1913
McCray	1932-1914
Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

* Appointed to be held in 1944.

MAILING LIST OF CHURCHES

Bush Arbor—J. D. Simmons, Elon College, Route 2	60
Big Meadows—W. H. Crutchfield, Siler City, N. C., Route 1	15
Country Line—Bro. A. P. Dabbs, Yanceyville, N. C., Route 1	5
Dan River—Mrs. L. K. Wilson, Ruffin, North Carolina, Route 2	80
Gilliam's—Elder J. W. Gilliam, Elon College, N. C., Route 1	96
Harmony—Mrs. T. W. Wilson, Mebane, N. C.	15
Lick Fork—C. L. Saunders, Reidsville, N. C., Route 5	30
Lynches Creek—Mr. W. A. Nelson, Prospect Hill, N. C.	5
McCray—A. T. DeBruler, Burlington, N. C., Route 3	30
Moon's Creek—Mrs. Mattie Hodges, Danville, Va., Route 5	5
Pleasant Grove—Mrs. T. A. Stanfield, Reidsville, N. C., Route 1	60
Prospect Hill—W. D. Blalock, Prospect Hill	40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C.	50
Wolf Island—J. R. Stone, Reidsville, N. C., Route 3	50
Oak Grove—Mrs. Robert H. Jones, Pelham, N. C., Route 1	5
New Hope—J. J. Somers, Reidsville, N. C., Route 1	30
Monticello—Mrs. Hilliary Green, Reidsville, N. C., Route 2	30
Greensboro—Mrs. I. E. Neal, Greensboro, N. C., 812 Elwell Ave.	40
	646

DISTRIBUTION OF MINUTES TO ASSOCIATION

Bear Creek—J. W. Jones, Peachland, N. C.	20
Black Creek—Elder E. L. Cobb, Wilson, N. C.	18
Contentnea—Elder J. E. Mewborn, Snow Hills, N. C., Route 4	20
Little River—Elder T. F. Adams, Willow Springs, N. C., Route 1	20
Lower Mayo—Elder W. B. Stadler, Martinsville, Va.	20
New River—Guy B. Phillips, Indian Valley, Va.	20
Smith River—Elder S. L. Moran, Pilot, Va.	18
Staunton River—Floyd Williams, Keelings, Va.	20
Lower Country Line—Brother J. J. Whitley, Durham, N. C.	20
White Oak—Elder L. E. Bryan, Beulahville, N. C., Route 1	20
Pig River—Eld. John D. Wood, Roanoke, Va., c/o Floyd Star Route	25
Mill Branch—M. Mears, Tabor, N. C.	20
Salem—Elder Z. L. Rhue, Winston-Salem, N. C., Route 4	20
Yellow River, Ga.—T. R. Breedlove, Clerk, Monroe, Ga.	28
Durham (Col.)—Albert Graves, Reidsville, N. C., Route 5	20
Laurel Springs—Elder J. C. Dunbar, Mt. Airy, N. C.	20
Kehukie—Elder B. S. Cowin, Williamston, N. C., Route 1	20
G. A. Daniely, Burlington, N. C. (No. 4)	2
Wake Forest College Library, Wake Forest, N. C.	5
University of North Carolina Library, Chapel Hill, N. C.	5
Old Faith Contender, % W. J. Berry, La Canada, Calif., Box 848, Route No. 1	5
Signs of the Times, P. O. Box 70, Rutherford, N. J.	5
	371

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, Eternal, Unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which Word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to, the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual working of the Holy Spirit.

9. We believe that all God's children are called by grace and born again by the effectual working of the Holy Spirit.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association capacity wherein each church ought to be represented by the messengers to advise with each other in conference.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Church Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter three, of God's decree, section one, "God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed

in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James 1:15, 17; 1 John 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; John 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; section two, "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9, 11, 13, 16, 18) be cause he foresaw it as future, or as that which would come to pass upon such conditions"; Chapter five, Divine Providence, section one, "God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10-11; Psa. 13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most wise and holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; second, "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:23) immutably and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently"; thirdly, "God in His ordinary providence (Acts 27, 31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Daniel 3:27) against them at His pleasure"; fourthly, "The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7, 12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa. 1:21; John 2:16) approver of sin; * * * * * Of Good Works, Chapter 16, section one, Good Works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by men, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions. N. B. "We believe that God has

wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22), and that it is of God that His children are in Christ, who, of God, is made unto them, wisdom, righteousness, sanctification, and redemption, and hence God not only puts them in this way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:5), and "that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; Rom. 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 10; John 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His Spirit and the (1 John 3:9) seed of God within them, and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof", and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty and unchanging grace of God."—H. History, Page 942.

Now, upon the subject of obedience, our faith lays hold on Christ Jesus, the Saviour of sinners—the obedient one, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He, also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So, as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceedingly sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in him are yea, and

in him Amen, unto the glory of God by us (2 Cor. 1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence,—obedience.

Submitted by Elder J. W. Gilliam.

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

Signed: Elder J. W. Gilliam, Clerk.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being tranacted.

7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.

8. No messenger shall address another in any other term or appellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

STATISTICAL

Churches	Names of Messengers	Contribution	Church Meetings	Ordained Minis.	Licensed Minis.	Rec'd by Ex. & B.	Rec'd by Letter	Restored to Fel.	Increase Total	Dis. by Letter	No. Excluded	Deceased	Deceased Total	No. in Fel.
Bush Arbor	Eld. King, Bros. Simmons, Apple, Dabbs, and Byrd	$52.00	2	1	1	5	0	0	5	0	0	0	0	62
Big Meadows	S. S. Jones, W. H. Crutchfield and Sister Farrell	4.50	4	0	0	0	0	0	0	0	0	1	1	4
Country Line	Brother A. P. Dabbs	3.00	4	0	0	0	0	0	0	0	0	0	0	1
Dan River	A. L. French, A. C. Cox and C. S. Carroll	20.00	4	1	0	1	0	0	1	0	0	3	3	80
Gilliam's	J. S. Blalock, Gete Gilliam and J. W. Gilliam	30.00	4	1	1	1	0	0	1	0	0	4	4	32
Harmony	Amos Ward, Sarah Ward and Mrs. T. W. Wilson	11.00	3	0	0	1	0	0	1	0	0	0	0	7
Lick Fork	Bro. T. I. Saunders and wife	9.00	1	0	0	0	0	0	0	0	0	0	0	19
Lynches Creek	J. A. Smith and W. A. Nelson	4.00	0	0	0	0	0	0	0	0	0	0	0	0
McCray	A. G. Porterfield and A. T. DeBruler	35.00	3	0	0	0	0	0	0	0	0	0	0	15
Moon's Creek	Sister Mattie Hodges	2.00	3	0	0	0	0	0	0	0	0	0	0	1
Oak Grove	Sisters R. H. Jones and Lennie Green	1.00	0	0	0	0	0	0	0	0	0	0	0	3
Pleasant Grove	R. F. Walker, A. B. Page and Sister S. B. Smith	14.75	3	0	0	0	0	0	0	2	1	1	4	62
Prospect Hill	S. M. Pulliam, W. D. Blalock and W. D. Burch	21.00	4	0	0	0	0	0	0	0	0	0	0	21
Reidsville	Sister Sallie Bennett	4.00	3	0	0	3	0	0	3	1	0	0	1	28
Wolf Island	R. D. Shreve, W. S. Smith and J. R. Stone	7.50	2	0	1	0	0	0	1	2	0	1	3	34
New Hope	Daniel Tate and Sister Loftis	4.00	2	0	0	0	0	0	0	0	0	0	0	13
Monticello	Brother and Sister Hilliary Green	8.25	2	0	0	0	0	0	0	0	0	0	0	10
Greensboro	H. L. Walker and C. W. Cagle	11.00	1	0	0	2	0	0	2	0	0	0	0	37

286.4

MINUTES

—OF THE—

THIRTY-EIGHTH ANNUAL SESSION

—OF THE—

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE CHURCH AT

REIDSVILLE, ROCKINGHAM COUNTY

JULY 15, 16, 17, 1944

AND

ANNOUNCEMENTS FOR THE 1945 SESSION

TO BE HELD (D. V.) WITH THE CHURCH AT

GILLIAM'S, ALAMANCE COUNTY

NORTH CAROLINA

OFFICERS

ELDER W. C. KING, Moderator ..... Greensboro, N. C.
ELDER J. W. GILLIAM, Association Clerk .... Elon College, N. C.
ELDER D. V. SPANGLER, Asst. Asso. Clerk ..... Danville, Va.

PROCEEDINGS OF

THE UPPER COUNTRY LINE ASSOCIATION—1944

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1. The Introductory Sermon was preached by Elder W. C. King from John 1; followed by Elder D. V. Spangler, theme, the Grace of God.

2. After an intermission for lunch, the Messengers and Correspondents assembled in the house. The Moderator called the Association to order, and asked Elder Golden Harriss of the New River Association to open the Association with song and prayer, after which the Association proceeded to business as follows:

(a) The Clerk called the roll of the Churches composing the Upper Country Line Association, and all the Churches were instructed to answer present to the roll call, if represented, reserving their letters until called for, which was done.

(b) On motion it was agreed that the Moderator appoint all necessary committees, and the following committees were appointed, to-wit:

Committee on Finance—Brother T. W. Saunders, Chairman; Brothers A. T. DeBruler and J. D. Simmons.

Committee of Preaching and Preaching Arrangements—The Moderator the Clerk, the Assistant Clerk, together with the Messengers from Reidsville Church, and Brother A. C. Byrd, of Bush Arbor Church.

(c) Moved that the "Letters" from the several Churches be brought forward, read, and statistical record made in the "Statistical Table" in this Minute.

(d) Moved that the Moderator call for Petitionary Letters, which was done, and none received.

3. Regular Correspondence called for, and corresponding sister associations seated as follows:

Lower Mayo: Minutes—Brothers Jerry Lewis, T. W. Tilley, Elders Emmett Stone, Jack Pulliam, W. A. Freeman.

Little River: Minutes—Not Represented at this session.

Lower Country Line: Minutes—Brother F. D. Long, Lester Williford, O. Y. Clayton, Andrew Hill, and others.

Pig River: Minutes—Elder J. F. Stegall and others.

Smith River: Minutes—Not represented at this session.

New River: Minutes— Brother Early Harriss, Elder Golden Harriss, J. S. Phillips.

Salem: Minutes—Elders D. A. O'Briant, Letcher Martin and others.

Seven Mile: Minutes—Not represented at this session.

Staunton River: Minutes—J. F. Williams, Elder W. R. Dodd and others.

White Oak: Minutes—Elders R. W. Gurganus, L. L. Yopp, Frederick W. Rhodes. and others.

Bear Creek: Minutes—Not represented at this session.

Black Creek: Minutes—Not represented at this session.

Abbott's Creek: Minutes—Not represented at this session.

Contentnea: Minutes Not represented at this session.

Elk Horn Association: Minutes—Not represented at this session.

Yellow River Primitive Baptist Association of Georgia: Minutes— Not represented at this session.

Kehukee: Minutes—Not represented at this session.

Laurel Springs: Minutes—Elder Ed. Hall.

Mill Branch: Minutes—Not represented at this session.

Moved that our regular "Letter of Correspondence" prepared by our Clerk be read at this time, which was agreed, and the letter read and adopted and appears herewith, as follows, to-wit:

The Upper Country Line Primitive Baptist Association sendeth greetings and Christian Salutations to all her Correspondence. We are glad to greet and seat your correspondents with us. So far as we know there is no doctrinal strife or confusion among our ministry or laiety. However, we are commanded to watch and pray. We need to be on the alert. The tares which sprang up among the wheat were sown by the enemy while men slep. I am not saying that the Church is free from error, either in doctrine or practice. That would be too much to claim, when we know that the Church is composed of human beings of like weaknesses. It is, indeed, a mercy, that our gracious Heavenly Father has seen fit to bless us to know and to realize, from time to time, our unprofitableness in this life, together with a knowledge of our depravity and our sins, and may this knowledge, coupled with a desire of heart and the leadership of the unerring spirit of our God keep our hearts inspired, and may we be given grace to walk humbly and softly before Him, ever looking unto Jesus, who is the author and finisher of our faith. May the same work of grace be wrought in the hearts of the laiety and officers of our churches. May we all be made willing and anxious to lay aside every weight and the sin which doth so easily best us, and run with patience the race set before us, ever looking unto Jesus, who is the source of all our strength and the storehouse of all our mercy.

My own feelings brethren are: that surely there is none so weak, so unprofitable, so unworthy of the confidence, love and esteem, and of the fellowship of the Lord's humble poor, as I know I am. I am often made to

loathe and hate my own life in the flesh. Instead of growing better, it seems that I have grown worse all the time. My leanness and weakness has just about swallowed me up, and at times, I am made to fear that I will be a castaway. I feel that I need your prayers and intercession in my behalf, to a gracious heavenly Father, that His arms may be underneath and around about me, together with you, and all the household of faith, to the end that our feet may not slip, and that we may not turn either to the right or to the left, and that we may be given to journey on toward our heavenly home, that we may walk in that strait and narrow way that leadeth unto life eternal, that we may be blessed of Him to enter in through the gates into the City of God, and may be given to hear Him say unto us, Come in, ye blessed of the Father, inherit the Kingdom prepared for you from the foundation of the world, and be presented before His Majesty without spot, or wrinkle, or anything that will mar our peace, love and delight, and may we join with that heavenly throng to sing His praises to an endless eternity, is our humble prayer for ourselves and for you. Amen.

We hope to meet your correspondents again next year, if the Lord will, when the Association is appointed to be held with my home Church at Gilliam's, located on state highway No. 87, ten miles out of Burlington and seventeen out of Reidsville, on the same highway, the time of the meeting will be the same as this year. Come to see us.

Yours in hope,

J. W. GILLIAM, Association Clerk

I move, Brother Moderator, that our motion of last year, That any and all members of the Churches of our Association, who may visit sister Associations of our Correspondence during the coming year may be considered Messengers from our Association to Corresponding Associations visited, with request to represent us and make their report at our next sitting, when the Association convenes with the Church at Gilliam's, on highway 87, in Alamance County, N. C. Motion adopted.

4. Agreed that the next session of our Association be held with the Church at Gilliam's, on highway 87, ten miles northwest of Burlington, N. C., and the time of meeting to be the same as this year, and that Elder W. C. King be requested to preach the Introductory Sermon, with Elder D. V. Spangler, chosen as his alternate.

Moved that our Association now adjourn until Monday morning, and reconvene at 9:30 a. m., which was agreed.

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Asso. Clerk
ELDER D. V. SPANGLER, Ass't. Clerk

MONDAY MORNING—met according to appointment.

Conference opened by song and prayer by Brother J. F. Stegall, after which the business of the Association was attended to in the following order, to-wit:

5. Messengers who were appointed last year to visit sister Associations were called upon for report. Also, others of our laiety who attended sister associations were called upon for a report of their visits. All reports were very satisfactory, and those who could not attend were excused.

6. Messengers taking appointments to visit sister Associations at their next sitting are as follows:

Lower Mayo: Minutes—Brother Robert Shreve.

Lower Country Line: Minutes—Elders W. C. King, D. V. Spangler and Brethren Nathan Massey and A. C. Cox.

Little River: Minutes—Elders W. C. King and D. V. Spangler.

Pigg River: Minutes— Elder W. C. King.

Smith River: Minutes—None appointed.

Salem: Minutes—Elders W. C. King, D. V. Spangler.
Brethren A. C. Cox and A. L. French.

Seven Mile: Minutes—None appointed.

Staunton River: Minutes—Elder W. C. King, Brethren H. T. Weatherford and Robert Shreve.

White Oak: Minutes—Elder D. V. Spangler.

New River:Minutes—Elder W. C. King and Brother DeBruler.

Bear Creek: Minutes—Robert Shreve.

Abbot's Creek: Minutes—Brother Nathan Massey.

Contentnea: Minutes—Elder D. V. Spangler.

Black Creek: Minutes—None appointed.

Yellow River Primitive Baptist Association of Georgia: Minutes—None appointed.

Kehukee: Minutes—None appointed.

Laurel Springs: Minutes—Elder W. C. King, Brother J. C. Hall.

Mill Branch: Minutes—None appointed.

7. The Finance Committee was called upon for its report, which is as follows:

Contributions from other sources	24.50
Contributions from our Churches	$275.50
Total Funds received for Contributions	$290.00

Reccommended for Disbursement as follows:

For Printing, Postage and Mailing 1,000 copies of our Minutes $60.00

Contribution to Moderator 5.00

For Clerk's Services 15.00

For Sundry and Incidental Expenses paid by the Finance Committee,

and to visiting Elders to help defray expenses in coming to see us 167.00

Note: Carry over Funds in charge of Brother J. D. Simmons for 1942

and 1943,—see Minutes for 1943, page 5, amount $78.50

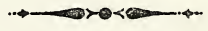
Moved that the Finance Committee's report be received, and that the Committee be returned our thanks for their services, which was done.

8. Moved that the Clerk proceed and publish 1,000 copies of this Minute as usual, and that distribution among the Churches and also among sister Corresponding Associations be continued.

9. Resolved, That we return thanks to our Heavenly Father, the God of all our mercies and the giver of all the blessings we enjoy, for the spiritual comfort that has been ours to enjoy since the convening of this Association, and for natural blessings, too, none of which we deserve, but which come as a token of His mercy and His grace, and that this Association express her thanks and appreciation to Reidsville Church for their splendid hospitality and interest in caring for this Association, and for her many tokens of kindness so graciously extended during the session of this Association, and to the many members and friends who live in Reidsville and in adjoining communities, who have lent a helping hand in taking care of the Association, and to the Superintendent of Schools of this City, Professor L. G. Perry, and to his School Board, for the use of this school property, grounds, and premises for which we feel deeply grateful, and wish to extend to them our hearty appreciation and thanks, and to the Civic Clubs of Reidsville, who have offered their services and help, in making our stay here pleasant in every way, and to Mr. Robert Allen, Chief of Police, for the co-operation and services rendered by his department, in helping to direct the traffic and looking after order on the grounds, all of which has been a fine service well rendered, and for which reception given us in their splendid City during this Session of our Association and for all other services and kindnesses rendered, by individuals or groups, we thank you most heartily.

10. That the Association now stands adjourned for preaching, and when dismissed at the close of the services of this date, to meet again next year, 1945, with the Church at Gilliam's, in Alamance County, located on highway 87, ten miles northwest of Burlington, N. C., services to begin on Saturday before third Sunday in July at 11 o'clock a. m., and continue three days, Saturday, Sunday and Monday, and Elder W. C. King is requested to preach the Introductory Sermon.

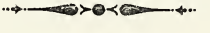
Signed: ELDER W. C. KING, Moderator.
ELDER J. W. GILLIAM, Asso. Clerk.
ELDER D. V. SPANGLER, Ass't. Clerk.



"A STANDING REQUEST"

First: That any Church composing the Upper Country Line Association who has one or more ministerial gifts whom she has liberated to the exercise of his gift report same to the Association, furnishing the full name and address of the gift, or gifts;

Second: That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each Annual Report.



ORDER OF PREACHING

Introductory Sermon was preached by Elder W. C. King from John 1., followed by Elder D. V. Spangler, theme—the Grace of God.

Saturday Afternoon: Elder J. F. Stegall, Isa. 53; Elder Jack Pulliam, no special text; Elder D. A. O'Briant, The Kingdom is not mine to give; Elder L. L. Yopp, Heb. 8.

Saturday night: Elder Emmett Stone, Jessie Paschal and W. H. Freeman, (failed to get texts).

Sunday Morning: Elder G. P. Harris, 1 Thess. 11-14; Elder R. W. Gurganus, Rev. 22. 13-17; Elder W. J. Berry, John 6:27-35 The true Bread from heaven.

Sunday Afternoon: Elder F. W. Rhodes, As I have Thought, so shall it be; Elder Lester Lee, no special text; Elder O. J. Denny, Rev. 22:13; Elder W. R. Dodd, Who can curse that which God has not cursed?; Elder W. B. Stadler, Isa. 60. Who is he among you that fears God?; Letcher Martin, 1 Jn. 4:8-12.

Sunday Evening, 8 o'clock: Elder Oscar Broom, Jn. 14: I go to prepare a place for you; Elder S. T. Atkinson, no special text.

Monday Morning: Elder G. M. Trent, no special text; Elder T. W. Walker, Rev. 21:11-12; Eld. A. B. Barham, Jn. 17: I have fiinished the work which thou gavest me to do; Elder N. B. Gilbert, no special text; Elder G. W. Hill, Salvation is of the Lord.

NAMES AND ADDRESSES OF ELDERS IN THE UPPER COUNTRY LINE ASSOCIATION

Elder W. C. King, Greensboro, N. C. ; Elder Samuel McKinney, Ruffin, N. C.; Rt. 2; Eld. J. W. Gilliam, Elon College, N. C., Rt. 1.

LIST OF CHURCHES AND ORDER OF ROTATION

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions since the Country Line divided in 1906, as follows:

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
*Gilliam's	1945-1927-1909
Oak Grove	1928-1910
Lynches Creek	1929-1911
Lick Fork	1930-1912
Pleasant Grove	1931-1913
McCray	1932-1914
Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1945.

MAILING LIST OF CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C., Route 2 60
Big Meadows—W. H. Crutchfield, Siler City, N. C., Route 1. 15
Country Line—Bro. A. P. Dabbs, Yanceyville, N. C., Route 1 5
Dan River—Mrs. L. K. Wilson, Ruffin, N. C., Route 2 80
Gilliam's—Eld. J. W. Gilliam, Elon College, N. C., Route 1 96
Harmony—Mrs. T. W. Wilson, Gilbert St., Greensboro, N. C. 15
Lick Fork—C. L. Saunders, Reidsville, N. C., Route 5 30
Lynches Creek—Mr. W. A. Nelson, Prospect Hill, N. C. 5
McCray—A. T. DeBruler, Burlington, N. C., Route 3 30
Moon's Creek—Mrs. Mattie Hodges, Danville, Va., Route 5 5
Pleasant Grove—Mrs. T. A. Stanfield, 828 S. Hawthorne Rd.,
Winston-Salem, N. C. 60
Prospect Hill—W. D. Blalock, Prospect Hill 40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50
Wolf Island—J. R. Stone, Reidsville, N. C., Route 3 50
Oak Grove—Mrs. Robert H. Jones, Pelham, N. C., Route 1 5
New Hope—J. J. Somers, Reidsville, N. C., Route 1 30
Monticello—Mrs. Hilliary Green, Reidsville, N. C., Route 2 30
Greensboro—Mrs. I. E. Neal, Greensboro, N. C., 412 N. Cedar St. 40
646

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Bear Creak—J. W. Jones, Peachland, N. C. 20
Black Creek—Elder E. L. Cobb, Wilson, N. C. 18
Contentnea—Elder J. E. Mewbern, Snow Hill, N. C., Rt. 1 20
Little River—Elder T. F. Adams, Willow Springs, N. C., Rt. 1 20
Lower Mayo—Elder W. B. Stadler, Martinsville, Va. 20
New River—Guy B. Phillips, Indian Valley, Va. 20
Smith River—Elder S. L. Moran, Pilot, Va. 18
Staunton River—Floyd Williams, Keeling, Va. 20
Lower Country Line—Brother J. J. Whitley, Durham, N. C. 20
White Oak—Elder L. E. Bryan, Beulahville, N. C., Rt. 1 20
Pig River—Eld. John D. Wood, Roanoke, Va., c-o Floyd Star Route 25
Mill Branch—M. Mears, Tabor, N. C. 20
Salem—Elder Z. L. Rhue, Winston-Salem, N. C., Rt. 6 28
Yellow River, Ga.—T. R. Breedlove, Clerk, Monroe, Ga. 28
Durham (Col.)—Albert Graves, Reidsville, N. C., Rt. 5 20
Laurel Springs—Elder J. C. Dunbar, Mt. Airy, N. C. 20
Kehukee—Elder B. S. Cowin, Williamston, N. C., Rt. 1 20
G. A. Danicly, Burlington, N. C. Rt. 4 2
Wake Forest College Library, Wake Forest, N. C. 5
University of North Carolina Library, Chapel Hill, N. C. 5
Old Faith Contender, Elon College, N. C. 5
Signs of the Times, P. O. Box 70, Rutherford, N. J. 5
371

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, Eternal, Unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which Word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to, the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual working of the Holy Spirit.

9. We believe that all God's children are called by grace and born again by the effectual working of the Holy Spirit.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association capacity wherein each church ought to be represented by the messengers to advise with each other in conference.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Church Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter three, of God's decree, section one,

"God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James 1:15, 17; 1 John 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; John 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; section two, "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9, 11, 13, 16, 18) be cause he foresaw it as future, or as that which would come to pass upon such conditions"; Chapter five, Divine Providence, section one, "God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10-11; Psa. 13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most wise and holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; second, "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:23) immutably and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence he ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently"; thirdly, "God in His ordinary providence (Acts 27, 31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Daniel 3:27) against them at His pleasure"; fourthly, "The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 21:1) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7, 12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa. 1:21; John 2:16) approver of sin; * * * * * Of Good Works, Chapter 16, section one, Good Works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by men, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions. N. B. "We believe that God has

wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22), and that it is of God that His children are in Christ, who, of God, is made unto them, wisdom, righteousness, sanctification, and redemption, and hence God not only puts them in this way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Peter 1:5), and "that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; Rom. 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 10; John 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His Spirit and the (1 John 3:9) seed of God within them, and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof", and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty and unchanging grace of God."—H. History, Page 942.

Now, upon the subject of obedience, our faith lays hold on Christ Jesus, the Saviour of sinners—the obedient one, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He, also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So, as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceedingly sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in him are yea, and

in him Amen, unto the glory of God by us (2 Cor. 1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence,—obedience.

Submitted by Elder J. W. Gilliam.

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

Signed: Elder J. W. Gilliam, Clerk.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being tranacted.

7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.

8. No messenger shall address another in any other term or appellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

STATISTICAL TABLE

CHURCHES	NAMES OF MESSENGERS	CONTRIBUTION	CHURCH MEETINGS	ORDAINED MINIS.	LICENSED MINIS.	REC'D BY EX. & B.	REC'D BY LETTER	RESTORED TO FEL.	INCREASE TOTAL	DIS. BY LETTER	NO. EXCLUDED	DECEASED	DECEASED TOTAL	NO. IN FEL.
Bush Arbor	Eld. King, Bros. Simmons, Apple, Dabbs, and Byrd	$48.75	2	1	1	0	0	0	0	0	0	2	2	62
Big Meadows	No report		4	0	0	0	0	0	0	0	0	0	0	4
Country Line	Brother A. P. Dabbs	1.00	4	0	0	0	0	0	0	0	0	0	0	1
Dan River	J. M. Griffith, H. T. Weatherford, N. H. Alverson, A. C. Cox	22.00	4	1	0	1	3	0	4	0	0	3	3	79
Gilliam's	L. J. Saunders, G. L. Rudd, N. T. Massey, J. S.Blalock	37.75	4	1	0	0	0	0	0	1	0	0	0	31
Harmony	No report		3	0	0	0	0	0	0	0	0	0	0	7
Lick Fork	Brother T. I. Saunders and wife, Earnest Chilton, Sister Lee	10.00	1	0	0	0	0	0	0	0	0	0	0	19
Lynches Creek	J. A. Smith and W. A. Nelson	4.00	0	0	0	0	0	0	0	0	0	0	0	15
McCray	A. G. Porterfield, A. T. Debruler, Robert Cates	30.00	3	0	0	0	0	0	0	0	0	0	0	0
Moon's Creek	Sister Mattie Hodges, Emma Sartin, Hermon Hodges	9.00	3	0	0	2	0	0	0	0	0	0	0	3
Oak Grove	No report		0	0	0	0	0	0	0	0	0	0	0	3
Pleasant Grove	R. F. Walker, A. B. Page, L. L. Paschal	26.00	3	0	0	1	0	0	0	2	0	2	4	61
Prospect Hill	S. M. Pulliam, W. D. Blalock and W. D. Burch	12.00	4	0	0	0	0	0	0	0	0	2	2	18
Reidsville	C. T. DeLancey, J. W. Moorefield, Alonzo Somers,	21.00	3	0	0	3	0	0	3	0	0	1	1	30
Wolf Island	R. D. Shreve, W. S. Smith, J. R. Stone, Alt. J. W. Delancey	11.00	2	0	1	0	0	0	0	0	0	1	3	36
New Hope	Daniel Tate and J. J. Somers	9.00	2	0	0	0	0	0	0	0	0	0	0	13
Monticello	Brother and Sister Hilliary Green, Will Lambeth	10.50	2	0	0	0	0	0	0	0	0	0	0	11
Greensboro	H. L. Walker, C. W. Cagle, Sister Bessie Gwyn	21.50	1	0	0	1	0	0	1	0	0	1	1	37

MINUTES

—OF THE—

THIRTEENTH ANNUAL SESSION

—OF THE—

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE CHURCH AT

GUILFORD ALAMANCE COUNTY

JULY 14, 15, 16, 1945

AND

ANNOUNCEMENTS FOR THE 1946 SESSION

TO BE HELD GOD WILLING WITH

OLD TOWN CHURCH, ROCKINGHAM COUNTY

NORTH CAROLINA

OFFICERS

Moderator W. C. Vestal, Moderator	Greensboro, N. C.
Elder J. W. Gilliam, Associate Clerk	Elon College, N. C.
Elder E. F. Southerland, Asst. Assoc. Clerk	Danville, Va.

ATHERTON-GRAY PUBLISHING
ELON COLLEGE, N. C.

MINUTES

—OF THE—

THIRTY-NINTH ANNUAL SESSION

—OF THE—

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE CHURCH AT

GILLIAM'S, ALAMANCE COUNTY

JULY 14, 15, 16, 1945

AND

ANNOUNCEMENTS FOR THE 1946 SESSION

TO BE HELD, GOD WILLING, WITH

LICK FORK CHURCH, ROCKINGHAM COUNTY

NORTH CAROLINA

OFFICERS

ELDER W. C. KING, Moderator ..... Greensboro, N. C.
ELDER J. W. GILLIAM, Association Clerk ... Elon College, N. C.
ELDER D. V. SPANGLER, Asst. Asso. Clerk ..... Danville, Va.

PROCEEDINGS OF THE *UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION—1945*

Services opened by song and prayer by Elder D. V. Spangler.

2. After an intermission for lunch, the Messengers and Correspondents assembled in the house The Moderator called the Association to order, and asked Elder J. R. Hollingsworth of the Pig River Association to open the Association with song and prayer, after which the Association proceeded to business as follows:

(a) The Clerk called the roll of the Churches composing the Upper Country Line Association, and all the Churches were instructed to answer present to the roll call, if represented, reserving their letters until called for, which was done.

(b) On motion it was agreed that the Moderator appoint all necessary committees, and the following committees were appointed, towit:

Committee on Finance—Deacon T. W. Saunders of Gilliam's Church, Chairman; Brethren A. T. Debruler of McCray and J. D. Simmons of Bush Arbor.

Committee in charge of the arrangements and Order of Preaching for this Session—The Moderator, the Clerk, the Assistant Clerk, together with the Messengers from Gilliam's Church; and Deacon A. C. Byrd of Bush Arbor.

(c) Moved that the "Letters" from the several Churches be brought forward; that the first "Letter" be read in full, and that all the rest of the Letters be abridged, by omitting non-essential routine matter, but calling the name of the Church, her Messengers, any changes in her statistical table, the amount of her contribution to the Association Fund, and the name of her Moderator and Clerk, and that "Statistical Changes" be entered in the Statistical Table of this Minute.

(d) Moved that the Moderator call for Petitionary Letters, which was done, and none received.

3 Regular Correspondence called for, and their Messengers seated as follows:

Lower Mayo: Minutes—Elders Emmett Stone, J. W. Wyatt, J. C. Paschal, and N. B. Gilbert.

Little River: Minutes—Elders E. C. Jones, W. H. Freeman, T. F. Adams.

Lower Country Line: Minutes—Brethren F. D. Long, W. A. Whitfield and Andrew Hill and others.

Pig River: Minutes—Elders J. F. Stegall, C. E. Turner, J. R. Hollingsworth

Smith River: Minutes—Elder Sam E. Terry, Bros. G. B. Terry, Sister Terry.

New River: Minutes—Not represented.

Salem: Minutes—Bros. S. T. Knight, Elders E. H. Burchett, G. W. Hill, A. B. Barham, L. P. Martin, Z. L. Rhue, and others.

Seven Mile: Minutes—Not represented.

Staunton River: Minutes—Elders Raymond Payne, W. R. Dodd, Bros. Floyd Williams and J. Wyatt Oakes.

White Oak: Minutes—Elder Fred W. Rhodes.

Bear Creek: Minutes—Elder Oscar Broom and Bro. Sam Curlee.

Black Creek: Minutes—Elder E. L. Cobb, Sister Cobb and Sister Farmer.

Abbott's Creek: Minutes—Jesse Trogden and Elder Sam Atkinson.

Contentnea: Minutes—Elder J. E. Mewborn.

Elk Horn Association: Minutes—Not represented.

Yellow River of Georgia: Minutes—Not represented.

Kehukee: Minutes—Not represented.

Laurel Springs: Minutes—Not represented.

Mill Branch: Minutes—Not represented.

Durham (Colored) Minutes

VISITORS: Elder M. J. Allen, Clay Bank Association of Ala.
Sister Otha Pennington from the Pocatalico Association of W. Va.

(a) Moved that our Correspondents be seated, which was agreed.

Moved that our regular Letter of Correspondence prepared by our Clerk be read at this time, which was agreed, and the Letter read and adopted and appears herewith, as follows, to-wit:

The Upper Country Line Association sendeth greetings and Christian Salutation to all the Associations of her Correspondence:

Once again, it is our privilege to greet your Correspondents and seat them in our association. When we have been able to visit you, we have found the same bond of fellowship and Christian love. Our visits among you in beholding your order, fellowship and love, have left with us refreshing memories of the goodness and mercy of the Lord. How good and how pleasant it is for brethren and sisters to dwell together in sweet and lasting fellowship! To dwell together, to strengthen each other, to bear one another's burdens, to sorrow with those who are sad, to look over each other for good and not for evil, to bear the infirmities of the weak, and nurture and comfort one another with the same comforts wherewith ye yourselves are comforted; are not these blessings some of the benefits of an abiding fellowship and love, one to another? How sad our sojourn here would be, if we had to travel all alone! Daily, we are made to feel that we be pilgrims and strangers, and away from home, but we hope that we are sojourners and travelers who seek a city—an house not made with hands, eternal and in the heavens. The Church, our beloved Zion, a City set upon an hill that cannot be hid, the salt of the earth, the redeemed family of grace, out of every nation, kindred, tongue and people and yet just a little flock with a good Shepherd, one who cares for His sheep and will never leave nor forsake them, the true Friend who never forgets, and is closer than our closest companion upon earth, the "I AM", who is never too late or out of season, the Great Physician, who has a balm for all our ills and

who has never sent them empty handed away, our Living High Priest, who has declared that I am He that was dead and behold I am alive forever more. He is our precious Lord, the Savior of sinners who is the only way of life and salvation. How good the Lord is! Let the redeemed of the Lord say so, they that have been redeemed from the hand of the enemy. May our greetings to you, our brethren and to all the Lord's humble poor, manifest a true token of God's love and mercy, as we hope, to us.

We hope to meet your Correspondents again at our next sitting in 1946, and may we wish for you and for ourselves such blessings as will be for our good and for God's glory. Yours in fellowship,

J. W. GILLIAM, Asso. Clerk.

I move, Brother Moderator, that our motion of last year be adopted, That any and all members of the Churches of our Association, who may visit sister Associations of our Correspondence during the next year may be considered Messengers from our Association to Corresponding Associations visited, with request to represent us and make their report at our next sitting. Motion adopted.

Agreed that the next session of our Association be held with the Church at Lick Fork Church in Rockingham County.

I move, Brother Moderator, That the "Order of the Rotation of the Churches" be made to read so that Lick Fork Church shall follow immediately after Gilliam's, and that the 1946 Session of our Association be held with Lick Fork Church in Rockingham County, services beginning at 11 o'clock on Saturday before the third Sunday in July and continue three days, and that Elder J. W. Gilliam be invited to preach the Introductory Sermon.

Moved that our Association now adjourn until Monday morning, and reconvene at 9:30, which was agreed.

ELDER W. C. KING, Moderator.
ELDER J. W. GILLIAM, Asso. Clerk.
ELDER D. V. SPANGLER, Asst. Asso. Clerk.

MONDAY MORNING: Met according to appointment.

The Association was called to order by the Moderator, and Elder E. L. Cobb of Black Creek Association was asked to open the services with song and prayer, after which the further business of the Association was attended to in the following order and manner, to-wit:

4. Messengers who were appointed last year to visit sister Associations were called upon for report. Also, along with Messenger reports, others of our visits. All reports were very satisfactory, and those who could not attend were excused.

5. Messengers taking appointments to visit sister Associations at their next sitting are a follows:

Lower Mayo: Minutes—Brother Robert Shreve and J. C. Hall.

Lower Country Line: Minutes—Elders D. V. Spangler, W. C. King, J. W. Gilliam.

Little River: Minutes—Elders W. C. King, D. V. Spangler & J. W. Gilliam.

Pig River: Minutes—Elders W. C. King, J. W. Gilliam and Bro. A. C. Cox.

Smith River: Minutes—None.

Salem: Minutes— Elders D. V. Spangler, W. C. King & J. W. Gilliam.

Seven Mile: Minutes—None.

Staunton River: Minutes—Elders J. W. Gilliam, D. V. Spangler, Brother Robert Shreve.

White Oak: Minutes—Elder W. J. Berry and Brother Roy Simmons.

New River: Minutes—Brother C. S. Carroll.

Bear Creek: Minutes—Elder W. C. King and Brother Robert Shreve.

Abbott's Creek: Minutes—Elders W. C. King, J. W. Gilliam & Bro. C. S. Carroll.

Contentnea: Minutes—Elders D. V. Spangler and J. W. Gilliam.

Black Creek: Minutes—Elders J. W. Gilliam and W. C. King.

Yellow River of Georgia: Minutes—.

Kehukee: Minutes—Elder J. W. Gilliam and Brother Robert Apple.

Laurel Springs: Minutes—Elder W. C. King and Brother J. C. Hall.

Mill Branch: Minutes—None.

Durham (Colored): Minutes.

6. Finance Committee was called upon for its report, which is as follows:

Bank Balance carried over	74.50
Contributions from our Sister Churches, as shown by Statistical Table	$354.00
Contributions from other sources	10.00
Total	$438.50

Reccommended for Disbursements as follows:

For Printing, Postage and mailing 1000 copies of our minutes	$ 60.00
Contribution to our Moderator	5.00
Paid to Clerk	15.00
Paid to Elders visiting this Session	222.00
Lumber, by Oliver & Byrd	30.00
Lights by Elmo Massey (Wiring)	15.00
For Parking Expenses	10.00
Misc. Expenses	2.75
Total Disbursements	$359.75
Bank Bal.	78.75
Total	$438.50

Upper Country Line Carry-over Fund now $78.75.
Note: Upper Country Line Asso. Fund C-o Elder W. C. King, Mod.

Moved that the Finance Committee's Report be received, and that the Committee be returned our thanks for their services, which was done.

Note: The Clerk is hereby authorized to have published and distributed among sister Churches and corresponding Associations 1000 Minutes, as usual.
Resolutions of thanks to be read from the stand, and to be published in our Minutes:

Resolved, First that we return thanks to our Heavenly Father for the many mercies and blessings enjoyed during this Association. We feel, first of all, that God is the source of all our blessings and favors for time and for eternity. We desire to look beyond to God, feeling that all things are in His Omnipotent Hand, that, in the riches of His grace and the good will of Him that dwelleth in the Bush, our gracious and loving Heavenly Father has gently turned His hand of mercy upon us again, for which we feel thankful, and desire to express our gratitude publicly at this time. Surely, God is not forgetful of His people, and we feel that we will never be able to thank and adore Him for His mercy and for His grace as we ought.

We desire to express our public thanks to our brethren, sisters and friends for their loyalty, for their support, and for their kindness and interest in helping to take care of this Association and her guests during their stay with us. We wish to extend our thanks and appreciation to all who came to help us in preparing for the Association. This courtesy and interest was deeply appreciated. We desire to express our public thanks and appreciation to Brother Oliver and Byrd of Bush Arbor Church for furnishing lumber, for hauling same to the grounds, and for other valuable assistance rendered us. We desire to thank publicly Mr. Elmo Massey of Mebane for wiring and for wire, the city of Mebane also, for furnishing the wire. We thank the Tobacco board of Trade of Reidsville, and her President, Mr. Fulton, for Ice and Water and hauling and furnishing same. This has been a fine service, and I feel sure all who have enjoyed the good water greatly appreciate same. Our very hearty thanks, Mr. Fulton, to you and the Board for this excellent service.

That the Association now stands adjourned for preaching, and when dismissed at the close of the services of this date, to meet again next year, 1946, with the Church at Lick Fork, services to begin on Saturday before 3rd Sunday in July at 11:00 a. m., and continue three days, as usual.

ELDER W. C. KING, Moderator.
ELDER J. W. GILLIAM, Asso. Clerk.
ELDER D. V. SPANGLER, Asst. Asso. Clerk.

ORDER OF PREACHING

The Introductory Sermon was preached by Elder J. W. Gilliam, from 1 Cor. 3:10-12.

SATURDAY night: Elder Sam Terry, no special text; Elder A. L. Holloway, Jonah paid his fare.

SATURDAY afternoon: Elder Cecil Turner, no special text; Elder J. F. Stegall, no special text; Elder W. H. Freeman, excused himself; Elder Emmett Stone, no special text.

SUNDAY morning: Song and prayer by Elder J. E. Mewborn; Elder J. R. Hollingsworth, 1 Jn. 4:1; Elder M. J. Allen, 1 Tim. 5:24-25; Elder J. E. Mewborn, Gen. 49:22; Elder J. W. Wyatt, 2 Tim. 4:1-4.

SUNDAY afternoon: Elder E C. Jones, Eph. 2:10; Elder Oscar Broom, Col 3:3-4; Elder Letcher Martin, Phillipians.

SUNDAY night: Elder Jack Pulliam, Psa. 23; Elder A. B. Barham; Isa. 9:6. Elder Fred W. Rhodes, 1 Tim. 1:9.

MONDAY morning: Elder E. L. Cobb, opened with song and prayer. Elder Sam Atkinson, no special text; Elder Zenie Rhue, Jn. 17:1-5; Elder E. L. Cobb, Thanks be unto God who giveth us the victory; Elder N. B. Gilbert, Thou hast no power except etc.; Elder E. H. Burchett, Jn. 15:1; Elder Floyd Adams, Mark 16:15-18; Elder G. W. Hill, Gal. 3:1-2.

FRIDAY night: Elders M. J. Allen, E. C. Jones and J. W. Gilliam.

"A STANDING REQUEST"

First: That any Church composing the Upper Country Line Association who has one or more ministerial gifts whom she has liberated to the exercise of his gift report same to the Association, furnishing the full name and address of the gift, or gifts;

Second: That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each Annual Report.

NAMES AND ADDRESSES OF ELDERS IN THE UPPER COUNTRY LINE ASSOCIATION

Elder W. C. King, Greensboro, N. C.; Elder Samuel McKinney, Ruffin, N. C. Elder J. W. Gilliam, Elon College, N. C.; Elder D. V. Spangler, Rt. 6, Danville, Va.; Elder W. J. Berry, Elon College, N. C.; Elder Ernest Oakley, Rt. 2, Burlington, N. C.

LIST OF CHURCHES AND ORDER OF ROTATION

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions since the Country Line divided in 1906, as follows:

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliams's	1945-1927-1909
*Lick Fork	1946-1930-1912
Pleasant Grove	1931-1913
McCray	1932-1914
Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1946.

MAILING LIST OF CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C., Route 2 60
Big Meadows—Mrs. W. H. Crutchfield, Siler City, N. C. Rt. 1 15
Country Line—Bro. A. P. Dabbs, Yanceyville, N. C., Route 1 5
Dan River—Mrs. L. K. Wilson, Ruffin, N. C., Route 2 80
Gilliam's—Eld. J. W. Gilliam, Elon College, N. C., Route 1 96
Harmony—Elder Ernest Oakley, Rt 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, Reidsville, N. C., Route 5 30
Lynches Creek—Mr. W. A. Nelson, Prospect Hill, N. C. 5
McCray—A. T. DeBruler, Burlington, N. C., Route 3 30
Moon's Creek—Mrs. Mattie Hodges, Danville, Va., Route 5 5
Pleasant Grove—Mrs. T. A. Stanfield, 828 S. Hawthorne Rd., Winston-Salem, N. C. 60
Prospect Hill—W. D. Blalock, Prospect Hill 40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50
Wolf Island—J. R. Stone, Reidsville, N. C., Route 3 50
Oak Grove—Mrs. Robert H. Jones, Pelham, N. C., Route 1 5
New Hope—J. J. Somers, Reidsville, N. C., Route 1 30
Monticello—Will Lambeth, Brown Summit, N. C. 30
Greensboro—Mrs. I. E. Neal, Greensboro, N. C., 412 N. Cedar St. 40

MAILING LIST TO SISTER ASSOCIATIONS

Bear Creek—Troy A. Williams, Rt. 2 Box 278, Monroe, N. C. 20
Black Creek—Elder E. L. Cobb, Wilson, N. C. 18
Contentnea—Elder J. E. Mewbern, Snow Hill, N. C., Rt. 1 20
Little River—Elder T. F. Adams, Willow Springs, N. C., Rt. 1 20
Lower Mayo—Elder W. B. Stadler, Martinsville, Va. 20
New River—Guy B. Phillips, Indian Valley, Va. 20
Smith River—Elder S. L. Moran, Pilot, Va. 18
Staunton River—Floyd Williams, Keeling, Va. 20
Lower Country Line—Brother J. J. Whitley, Durham, N. C. 20
White Oak—Elder L. E. Bryan, Beulahville, N. C., Rt. 1 20
Pigg River—Elder J. D. Wood, Rt. 5, Baltimore 7, Md. 25
Mill Branch—M. Mears, Tabor, N. C. 20
Salem—Elder Z. L. Rhue, Winston-Salem, N. C., Rt. 6 28
Yellow River, Ga.—T. R. Breedlove, Clerk, Monroe, Ga. 28
Durham (Col.)—Albert Graves, Reidsville, N. C., Rt. 5 20
Laurel Springs—Elder J. C. Dunbar, Mt. Airy, N. C. 20
Kehukee—Elder B. S. Cowin, Williamston, N. C., Rt. 1 20
G. A. Daniely, Burlington, N. C. Rt. 4 2
Wake Forest College Library, Wake Forest, N. C. 5
University of North Carolina Library, Chapel Hill, N. C. 5
Old Faith Contender, Elon College, N. C. 5
Signs of the Times, P. O. Box 70, Rutherford, N. J. 5

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, Eternal, Unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth,and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which Word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to, the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual working of the Holy Spirit.

9. We believe that all God's children are called by grace and born again by the effectual working of the Holy Spirit.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association capacity wherein each church ought to be represented by the messengers to advise with each other in conference.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Church Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controversial questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter Three, Of God's Decrees, Section One: God hath (Isa. 46:10); Eph. 1:11; Heb. 6:17; Rom. 9:15,18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James 1:15,17; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes aken away, but rather (Acts 4:27,28; Jn. 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; [Sec. 2] "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9, 11,13,16,18) because He foresaw it as future, or as that which would come to pass upon such conditions"; Chapter Five, Divine Providence, Sec. One: "God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10-11; Psa. 13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26,30,31) least, by His most holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; second, "Although in relation to the foreknowedge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingingently"; thirdly, "God in His ordinary providence (Acts 27,31,44; Isa. 55:10, 11)maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:

19,21), above and (Dan. 3:27) against them at His pleasure"; fourthly, "The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kgs. 19: 28; Psa. 76:10) boundeth, and otherwise orderth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6,7,12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa. 1:21; Jn. 2:16) approver of sin;" * * * Of Good Works, Chapter 16, Sec. One: "Good Works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions." N. B. "We believe that God has wrought all the works of His children in them (Isa. 26:12, and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holinss and the end everlasting life (Rom. 6:22), and that it is of God that His children are in Christ, who, of God is made unto them, wisdom, righteousness, sanctification, and redemption, and hence God not only puts them in this way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and "that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; Rom. 9:11,16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9,19; Jn. 14:19) and union with Him, the (Heb. 6:17,18) oath of God, the abiding of His Spirit and the (1 Jn. 3:9) seed of God within them, and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof", and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God."—H. History, p. 942.

Now, upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So, as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceedingly sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt(Matt. 26:39); hence, concerning His people (the children

of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being transacted.

7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.

8. No messenger shall address another in any other term or appellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

STATISTICAL TABLE

CHURCHES	NAMES OF MESSENGERS	CONTRIBUTION	CHURCH MEETINGS	ORDAINED MINIS.	LICENSED MINIS.	REC'D BY EX. & B.	REC'D BY LETTER	RESTORED TO FEL.	INCREASE TOTAL	DIS. BY LETTER	NO. EXCLUDED	DECEASED	DECREASED TOTAL	NO. IN FEL.
Bush Arbor	R. T. Travis, W. F. Oakley, J. D. Simmons	$56.00	2	2		2			2			2	2	63
Big Meadows	Mrs. W. H. Crutchfield, by letter	$5.00	4									1	1	3
Country Line	Brother A. P. Dabbs, Acting Church Clerk	1.00	1											1
Dan River	A. C. Cox, Gold Minter, Ernest Curry, H. F. Weatherford	21.00	4	2		2		2	4	3		3	6	77
Gilliam's	Elder W. J. Berry, L. J. Saunders, Clk. Deacon G. L. Rudd	100.00	4	2			2		2	1		1	2	33
Harmony	Elder Earnest Oakley, Sister Emma Wilson & Sister Ward	5.50	1									1	1	5
Lick Fork	T. I. Saunders, & wife Earnest Chilton & wife; Lillie Briggs	11.50	1						1			1	1	19
Lynches Creek	Mr. W. A. Nelson & J. A. Smith	4.00												0
McCray	A. G. Porterfield, Robert Cates, A. T. Debruler	40.00	3											15
Moon's Creek	Sister Mattie and Hermon Hodges	9.00												3
Oak Grove	Sister R. H. Jones	1.00												3
Pleasant Grove	A. B. Page, L. L. Paschal & Sister Mary Fitch	18.00	3			1		1	2	1		2	3	56
Prospect Hill	W. D. Burch, W. D. Blalock, Maynard A. Aldridge	15.00	4											18
Reidsville	Sisters Kate Mitchell and Sallie Bennet	10.00	3											30
Wolf Island	W. S. Smith, J. R. Stone, and R. D. Shreve	16.00	2			1			1					33
New Hope	Sister Murphy, Loftis and J. J. Somers	9.00	2				1		1		1		1	17
Monticello	Brother Hiliary Green and Deacon Will Lambeth	11.00	2				1		1			1	1	10
Greensboro	J. L. Cobb, Hubert Walker and Sister B. Watlington	21.00	1				1		1			1	1	36

Route 1, Elon College, N.C.

MINUTES

OF THE

40th Annual Session

OF THE

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

— HELD WITH THE —

Lickfork Church

JULY 20, 21, and 22,

1946

AND

ANNOUNCEMENT FOR THE 1947 SESSION,
TO BE HELD, GOD WILLING, WITH
PLEASANT GROVE CHURCH
CASWELL COUNTY COUNTY, N. C.

OFFICERS

ELDER W. C. KING, Moderator ....Greensboro, N. C.
ELDER J. W. GILLIAM, Clerk ..... Elon College, N. C.
ELDER D. V. Spangler, Ass't. Clerk ..... Danville, Va.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE AND LIBRARY
Elon College, North Carolina

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Proceedings

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION FOR 1946

1. Services opened at the stand on Saturday morning with song and prayer by Elder D. V. Spangler, and the Introductory Sermon was preached by Elder J. W. Gilliam.

2. After an intermission for lunch, the Messengers and Corrrespondents assembled in the house. The Moderator called the Association to order and asked Elder J. P. Helms of Pigg River Association to open the Association with song and prayer, after which the Association proceeded to business as follows:

(a) The Clerk called the roll of the Churches composing the Upper Country Line Association, and all the Churches were instructed to answer present to the roll call, if represented, reserving their letters until called for, which was done.

(b) On motion it was agreed that the Moderator appoint all necessary committees, and the following committees were appointed, to-wit:

Committee on Finance: Deacon T. W. Saunders, Chairman; Brethren Gold Minter of Dan River and J. D. Simmons of Bush Arbor. Committee on Arrangements and order of preaching for this Session: The Moderator, Clerk. Ass't. Clerk, together with the Messengers from Lickfork Church, and Deacon A. C. Byrd of Bush Arbor.

(c) Moved that the Letters from the several Churches be brought forward, that the first Letter be read in full, and that all the rest of the Letters be abridged, by omitting non-essential routine matter, but calling the name of the Church, her Messengers, any changes in her statistical table, the amount of her contribution to the Association Fund, and the name of the Moderator and Clerk, and that the names of three messengers and Statistical Changes be entered in the Statistical Table of this Minute.

(d) Moved that the Moderator call for Petitionary Letters, which was done, none received.

3. Regular Correspondence called for, and their Messengers seated as follows:

Abbott's Creek Minutes—Brother Jackson.
Black Creek: Minutes—Not represented.
Bear Creek: Minutes—Elder Oscar Broom and wife.
Contentnea: Minutes—Not represented
Elk Horn: Minutes—Not represented.
Kehukee: Minutes—Not represented.

Lower Country Line: Minutes—Elder T. W. Walker, Bros. F. D. Long, O. Y. Clayton, Lester Williford, Andrew Hill and others.

Lower Mayo: Minutes—Elders Emmett Stone, J. C. Paschal, Jack Pulliam,

Little River: Minutes—Elders E. C. Jones, T. F. Adams.

Laurel Springs: Minutes—Not represented.

Mill Branch: Minutes—Not represented.

New River: Minutes—Not represented.

Pigg River: Minutes—Elders J. P. Helms, J. R. Hollandsworth, and others.

Staunton River: Minutes—Elders W. R. Dodd, R. S. Payne, Brother Wyatt Oakes and others.

Smith River: Minutes—Elder Sam Terry, Bro. George Terry and Sister Sam Terry.

Salem: Minutes—Elder O. J. Denny and wife, O. J. Wray, O. E. Cobb and others.

Seven Mile: Minutes—Elder B. L. Godwin.

White Oak: Minutes—Not represented.

Yellow River of Georgia: Minutes—Elder O. J. Croker and wife, Sister Ovelia Croker.

Durham Colored: Minutes.

VISITORS: Elder W. W. Taylor of South Arkansas, Brother and Sister J. B. Johnson of Pocatalico, W. Va.

(a) Moved that our Correspondents be seated, which was agreed.

(b) Moved that our regular Letter of Correspondence prepared by our Clerk be read at this time, which was agreed, and the Letter read and adopted and appears herewith as follows:

THE UPPER COUNTRY LINE ASSOCIATION sendeth Greetings and Christian Salutations to all the Associations of her Correspondence:

Once again it is our very sacred privilege to greet your Correspondents and seat them in our Association. After reading our Letter of Correspondence of last year, I feel altogether unqualified and unequal to the present task. The sentiments expressed in that Letter were genuine sentiments of fellowship to all. The bond of fellowship that binds us together is so highly important that we could have no true correspondence without it. Where true fellowship is destroyed, recognition is only a matter of form. Primitive Baptists cannot be too careful in maintaining an orderly Church-fellowship, since our associations are, in a measure, bound by the orderly acts of sister churches. Good doctrine and good order stand together, and are a bulwark against every opposition. When either is neglected or abused, troubles, and sometimes, divisions, follow. We should so highly esteem our fellowship and correspondence that we would be quite unwilling to jeopardize that relationship. In order to maintain and enjoy true and abiding fellowship our esteem and love to each other must be mutual. We shall need much grace to keep us at each other's feet, and to esteem each other better than ourselves. May the dear Lord keep us humble and give us an abiding fellowship with the true household of faith.

We shall hope to meet your Correspondents at our next Session, when the Upper Country Line Association will convene; God willing, with the Church at Pleasant Grove.

Yours in hope,

J. W. GILLIAM (Asso. Clerk)

I move, Brother Moderator, that our motion of last year be adopted, That any and all members of the Churches of our Association, who may visit sister Associations of our Correspondence during the next year may be considered Messengers from our Association to Corresponding Associations visited, with request to represent us and make their report at our next sitting. Motion adopted.

Agreed that the next session of our Association be held with the Church at Pleasant Grove in Caswell County, N. C., beginning at 11 a. m., on Saturday before the 3rd Sunday in July and continue three days, and that Elder W. J. Berry preach the Introductory Sermon.

(e) Moved that our Association now adjourn until Monday morning, and reconvene at 9:30, which was agreed.

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Asso. Clerk
ELDER D. V. SPANGLER, Ass't. Clerk

Monday Morning: Met according to appointment.

The Association was called to order by the Moderator, and Elder W. R. Dodd of the Staunton River Association, was asked to open the service, with song and prayer, after which the further business of the Association was attended to in the following order and manner, to-wit:

4. Messengers who were appointed last year to visit sister Associations were called upon for report. Also, along with Messenger reports, others of our visits. All reports were very satisfactory, and those who could not attend were excused.

5. Messengers taking appointments to visit sister Associations at their next sitting are as follows:

Abbott's Creek: Minutes—Elders W. C. King, W. J. Berry, Brother Roy Simmons.

Black Creek: Minutes—Elders W. C. King and J. W. Gilliam.

Bear Creek: Minutes—Elders W. C. King, D. V. Spangler.

Contentnea: Minutes—Elders D. V. Spangler, W. J. Berry.

Kehukee: Minutes—Elder D. V. Spangler and J. W. Gilliam.

Lower Country Line: Minutes—Elders J. W. Gilliam, W. C. King, D. V. Spangler, Brother A. C. Cox.

Lower Mayo: Minutes—Elders J. W. Gilliam, W. C. King, Bros. J. C. Hall and J. L. Somers.

Little River: Minutes—Elders W. C. King, J. W. Gilliam, W. J. Berry, Brother T. I. Saunders.

Laurel Springs: Minutes— Elder W. C. King.

Mill Branch: Minutes—Elder W. J. Berry.
New River: Minutes—Brother O. S. Carroll.
Pigg River: Minutes—Elders J. W. Gilliam, W. J. Berry, D. V. Spangler, Brother T. I. Saunders.
Staunton River: Minutes—Elder D. V. Spanger, J. W. Gilliam, W. J. Berry, Bros. A. C. Cox and T. I. Saunnders.
Smith River: Minutes—Elders D. V. Spangler, W. C. King, W. J. Berry, Brother Robert Apple and Sister Fitch.
Salem: Minutes—Elder W. J. Berry, Brother T. I. Saunders.
Seven Mile: Minutes—Elder W. J. Berry.
White Oak: Minutes—Brother Jamie Walker.
Yellow River of Georgia: Minutes.
Durham Colored: Minutes.

6. Finance Committee was called upon for its report, which is as follows:

Balance carried over	$ 78.75
Contribution from our Churches as shown by Statistical Table	430.50
Contribution from other sources	58.50
Total	$567.75

Recommended for Disbursements as follows:

For printing, postage and mailing 1000 minutes	60.00
Contribution to the Moderator	10.00
Paid to Clerk	20.00
Contribution to Elders visiting this session	220.00
Lumber by Oliver & Byrd	40.00
Parking, Rental, Labor & Misc.	$117.50
Total	$567.75

Upper Country Line Carry-over Fund now $100.25

Note: Upper Country Line Carry-over Fund is in care of Elder W. C. King, Moderator.

Moved that the Finance Committee's Report be received, and the Committee returned our thanks for their services, which was done. Note: The Clerk is hereby authorized to have published and distributed among the sister Churches and Corresponding Associations 1000 Minutes as usual.

Resolved, That the churches of the Upper Country Line Association be requested to consider the advisability of changing the date of sitting of this association, and the date suggested to be considered as a proper and more suitable date for the sitting to be 4th Saturday, Sunday and Monday inJune. Also, it was further suggested that the churches consider changing the days of our sitting to embrace Friday, Saturday and Sunday, instead of Saturday, Sunday and Monday; and that the churches be requested to advise of their decision and preference in their regular church Letter in 1947.

It was further moved and resolved that the Upper Country Line Association purchase and have prepared for permanent use, from year to year, necessary equipment, such as lumber for seats and stand and cover for stand, etc., and have ready for use at our 1947 sitting, and that our churches be requested to send an additional contribution with their associational Letter to pay for same.

It was further moved and agreed that suitable and proper storage shed be built for the housing and care of the associational equip-

ment, said storage building to be erected at Gilliam's Church and the Moderator appointed the following committee to carry out said instructions, to-wit: J. D. Simmons of Bush Arbor Church; A. G. Porterfield of McCray Church and Elder J. W. Gilliam of Gilliam's Church.

It was further resolved and agreed that this Association should spread upon her Minutes of 1946 suitable resolutions of respect to the memory of Elder J. W. Wyatt and Elder G. M. Trent, and the Moderator appointed the Association Clerk, Elder J. W. Gilliam, to prepare and insert said resolutions of respect in this Minute.

RESOLUTIONS OF THANKS

Now that our Association has come to a close we desire first of all to thank Almighty God, our Heavenly Father, for His mercy, and for His many blessings shed abroad upon us, for His watch-care over us, for the fine weather and the rain, and for everything that we know not how to mention. The Lord is good, and we feel that He has been good to us. We feel that we have reason to thank Him for the good preaching and good hearing, for good order and the fine manifestation of co-operation on the part of our brethren and friends in entertaining or caring for the Association. All our blessings are but a manifestation of His mercy toward us.

The neighbors and friends of Lick Fork Church, together with sister churches, rendered a fine service and made the Association one of common interest and concern; and for all this we feel deeply grateful. We would express our thanks to all and to every one who has helped in anyway. Thank you very much.

A STANDING REQUEST

First: That any Church composing the Upper Country Line Association who has one or more ministerial gifts whom she has liberated to the exercise of his gift report same to the Association, furnishing the full name and address of the gift, or gifts;

Second: That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each Annual Report.

RESOLUTIONS OF RESPECT

ELDER JOHN WESLEY WYATT

Whereas, the Lord has called from our midst our beloved and highly esteemed brother, Elder John Wesley Wyatt, whose membership at the time of his death was in the Little River Association with the Willow Springs Church, and whose labors and travels among the Primitive or Old School Baptists have covered a period of time of perhaps fifty years or more, traveling far and near, throughout most of the states of our nation, and Canada, preaching everywhere the unsearchable riches of the grace of God for poor sinners, con-

tending earnestly and uncompromisingly for the doctrine of free grace, eternal and unconditional election of every child of grace throughout every land, kindred, tongue and people in every generation and age of the Adamic world, of the unlimited sovereignty of Almighty God, embracing His holy will, purpose and grace in the creation of all things, both in heaven and in earth, and in the disposition of same, working all things according to His will, overruling the wicked designs and acts of men and devils and making the wrath of man to praise Him, emphasizing at all times and in all places the immutability of His counsel, His right to do as He pleases, being under no law and subject to no power, working sovereignly in the hearts of His people both to will and to do that which is well-pleasing in His sight, declaring that God is Alpha and Omega, and was faithful to admonish, reprove or rebuke a brother, or church, and was ready at all times to acknowledge his own faults, to ask forgiveness of his brethren for any wrong done, but was uncompromising with error, contending earnestly for the faith once delivered to the saints, declaring that God is the first cause of all causes (being the creator, life-giver and preserver of all things) and that He is causitive in righteousness and overuling in all sin.

This dear brother labored untiringly, seemed to be ready at all times to sacrifice all he possessed in this world for the good of the cause of Christ, was faithful to attend his own home church meetings from time to time, to visit the sick and afflicted in all his travels and seemed to be ready at all times and on all occasions to preach the gospel of the Son of God, and he had few equals in his day, and like the apostle, counted it all joy to finish his course, and would often say, and especially in his last few years among the churches, in the decline of his health, that this may be the last time I may come among you, that my health is now broken and I must soon take my departure from among you, but let me say I am not ashamed of the doctrine I have stood for and preached among you, that I believe I have preached the eternal truth of God, and that I feel that I have fought a good fight, but my voice must soon be stilled in death. Elder Wyatt contended with all the earnestness of his soul and asserted in almost, if not every discourse in his last years, his firm belief and unshaken hope in the resurrection of these our vile bodies from the sleeping tomb, that it was the sinner-man that was saved, and that this very body would put on immortality in the resurrection of the dead at the second coming of our Lord.

Too much could hardly be said of the labor of love among the churches by this dear brother, and especially in the last few years of his life. The last years of the earthly pilgrimage of this dear brother was spent almost wholly in traveling and preaching, when his health permitted him to leave home. Several times in his last years he would be taken with serious illness away from home and would be rushed to the hospitals, but his brethren would not forget him and would take care of his expenses, manifesting their love and devotion to him, which he never forgot and was ever ready to mention. Elder Wyatt has finished his course, his voice has been stilled among us, but he is still living in the esteem and love of his brethren. We feel to say, peace be to his remains. We confidently believe his spirit is with God who gave it. We feel our loss keenly, and shall miss him in our meetings and our associations.

Our sympathy goes out to Sister Wyatt in her loneliness, and in

her deep sorrow. Elder Wyatt was so deeply attached to her and would often speak of the goodness of the Lord in giving him such a loving and devoted wife to care for him in his old age. Her labor and care for Elder Wyatt, this humble but bold servant of God, deserves the esteem and love of his brethren everywhere. She was faithful to him and loved him most dearly, and our sympathy and love goes out to her in her great loss. Elder Wyatt was not perfect (and I am quite sure there is none upon the earth) but when he was blessed to preach the gospel of the Son of God in the demonstration of the Spirit and power, you would forget all those faults.

May the dear Lord, our precious Savior, enable us to feel to thank God for His mercy, for His many blessings, for the ministry and labor of love of this dear servant of God, and for his visits among us, and may He enable us to bow to His holy will in removing from time and from his labors among us, this, our dear brother and highly esteemd servant of the most high God, and reconcile us, so far as it can be His will, to this dispensation of His holy and wise providence, and enable us to say, Thy will be done and Thy name be praised. Amen.

ELDER GEORGE M. TRENT

Whereas, the Lord has removed from among us, our dear brother, Elder George M. Trent, who has lived among us for a long period of years, whose residence was in the town of Reidsville, N. C., and who served one church in our association, to-wit: New Hope,, and whose life was a living testimony of his profession. Elder Trent came to Reidsville from Virginia many years ago. He engaged in the mercantile business for a long time. Elder Trent served churches in what is now the Lower Mayo and Salem Associations, as well as the Upper Country Line. Elder Trent was highly esteemed and greatly beloved among us. He was well known for his labor of love among the churches where he served. He helped to build meeting houses for his congregations. He was faithful to his churches and to his brethren, and bore a good name; and his brethren and friends loved him and held him in high esteem. His honesty in all his dealings, his candidness and readiness to do you a favor at all times when he could, his godly walk, his fervor of spirit in every service to his churches and brethren, his life among them as he visited the sick, as he administered to the necessities of the needy, as he would go out of the way to do you a service and a favor, these are just a few of the characteristics of his noble life. Elder Trent was a good preacher. He admonished his flock; he believed the scriptures. He contended earnestly for the faith once delivered to the saints. He would go occasionally on tours of appointments to eastern North Carolina, and so far as I have ever known was well received. Elder Trent was the last of his immediate family to pass. He lived to be about ninety years of age, and lived an active and useful lift. The Upper Country Line Association feels most keenly the loss of this noble servant of God. His preaching never brought confusion. He labored for peace among the churches. We loved Brother Trent most dearly. I visited him all along in his home, and he manifested the same sweet love and fellowship toward me. I was present at his funeral services, which were conducted at his home. We have lived to see many of our lively brethren called from this world, whose memory we hold sacred. Brother Trent's churches will miss him. He will be missed by a large host of good

friends throughout his acquaintance. May we be given grace to humbly bow to the will of our heavenly father, who doeth all things well. Amen.

J. W. Gilliam, Clerk.

SERVICES

Saturday Morning:

The Introductory Sermon was preached by Elder J. W. Gilliam from Zech. 13:6.

Saturday Afternoon:

Elder J. P. Pulliam, Jn. 3:10-12; Elder Raymond Payne, Col. 3:1-4; Elder W. W. Taylor, 1 Cor. 2:2, Elder O. J. Croker, Heb. 1:1.

Saturday Night:

Elder T. W. Walker, Jn. 1:33; Elder Sam Terry, Gen. 2:7-8.

Sunday Morning:

Elder J. R. Hollinsworth, 1 Cor. 13:13, Elder O. J. Denny, Rev. 20; Elder J. P. Helms, 1 Tim. 4:16; Elder Oscar Broom, Lord to whom shall we go etc

Sunday Afternoon:

Elder E. C. Jones, Acts 4:12; Elder Zenie Zhue, Rev. 22:17; Elder W. B. Stadler, That ye might have life etc.; Elder H. S. Williams, Matt. 1:21; Elder Emmett Stone, Isa. 58:5; Elder Letcher Martin, Job 14:13.

Sunday Night:

Elder Croker. (Storm prevented others from filling appointments.)

Monday Morning:

Praise and Prayer by Elder W. R. Dodd.

At Stand. Elder W. R. Dodd. Luke 2:10; Elder N. B. Gilbert, God's people are in every nation; Elder A. L. Holloway, Isa. 55:10; Elder T. Floyd Adams, Isa. 45:7; Elder G. W. Hill, excused himself.

VISITING ELDERS PRESENT AT THIS ASSOCIATION

Oscar Broom from Bear Creek: O. J. Denny, G. W. Hill, Z. L. Rhue, A. B. Barham, D. A. O'Briant, Letcher Martin and Reich from Salem; T. F. Adams and E. C. Jones from Little River; J. P. Helms and J.R. Hollandsworth from Pigg River; W. R. Dodd and R. S. Payne from Staunton River; Emmett Stone, Jesse Pashal, Jack Pulliam, N. B. Gilbert and Ed Hall from Lower Mayo; T. W. Walker and A. L. Holloway from Lower Country Line; Sam Terry from Smith River; O. J. Croker from Yellow River of Georgia; W. W. Taylor from South Arkansas.

ORDAINED ELDERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.; Elder Samuel McKinney, Ruffin, N. C. Elder J. W. Gilliam, Elon College, N. C.; Elder D. V. Spangler, Rt. 6, Danville, Va.; Elder W. J. Berry, Elon College, N. C.; Elder Ernest Oakley, Rt. 2, Burlington, N. C.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions since the Country Line divided in 1906, as follows:

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliams's	1945-1927-1909
Lick Fork	1946-1930-1912
*Pleasant Grove	1947-1931-1913
McCray	1932-1914
Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1947.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C., Route 2 60
Big Meadows—Mrs. W. H. Crutchfield, Siler City, N. C. Rt. 1 15
Country Line—Bro. A. P. Dabbs, Yanceyville, N. C., Route 1 5
Dan River—Mrs. L. K. Wilson, Ruffin, N. C., Route 2 80
Gilliam's—Eld. J. W. Gilliam, Elon College, N. C., Route 1 96
Harmony—Elder Ernest Oakley, Rt 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, Reidsville, N. C., Route 5 30
Lynches Creek—Mr. W. A. Nelson, Prospect Hill, N. C. 5
McCray—A. T. DeBruler, Burlington, N. C., Route 3 30
Moon's Creek—Mrs. Henry Sartin, R 4, Danville, Va. 5
Pleasant Grove—Mrs. T. A. Stanfield, 828 S. Hawthorne Rd., Winston-Salem, N. C. 60
Prospect Hill—W. D. Blalock, Prospect Hill 40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50
Wolf Island—J. R. Stone, Reidsville, N. C. 50
Oak Grove—Mrs. Robert H. Jones, Pelham, N. C., Route 1 5
New Hope—J. J. Somers, Reidsville, N. C., Route 1 30
Monticello—Will Lambeth, Brown Summit, N. C. 30
Greensboro—Mrs. I. E. Neal, Greensboro, N. C., 412 N. Cedar St. 40

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Abbott's Creek—Jesse Jrogdon, Asheboro, N. C. 15
Black Creek—Elder W. E. Turner, Wilson, N. C. 20
Bear Creek—Troy Williams, Monroe, N. C. 20
Contentnea—Elder Joshua Mewborn, Snow Hill, N. C. 20
Elk Horn—Elder C. A. Marshall, Welch, W. Va. 10
Kehukee—Elder B. S. Cowin, Williamston, N. C. 20
Lower Country Line—J. J. Whitley, Durham, N. C. 20
Lower Mayo—Elder Zeb Rhodes, Highpoint, N. C. 15
Little River—Elder T. F. Adams, Willow Springs, N. C. 20
Laurel Springs—G. D. Sykes, Toast, N. C. 15
Mill Branch—E. L. Vaught, Loris, S. C. 15
New River—Guy B. Phillips, Indian Valley, Va. 15
Pigg River—Elder J. D. Wood, Baltimore, Md. 25
Staunton River—J. Wyatt Oakes, Blairs, Va. 20
Smith River—Elder J. G. L. Hash, Endicott, Va. 20
Salem—Elder Z. L. Rhue, Winston-Salem, N. C. 10
Seven Mile—Elder Luther Turner Erwin, N. C. 10
White Oak—Elder L. E. Bryan, Beulahville, N. C. 20
Yellow River—T. R. Breedlove, Clerk, Monroe, Ga. 15
Durham Colored—J. A. Bass, Durham, N. C. 10
G. A. Daniely, Burlington, N. C. 1
Primitive Baptist Library, Elon College, N. C. 5
Wake Forest College Library, Wake Forest, N. C. 2
University of North Carolina, Chapel Hill, N. C. 2
Old Faith Contender, Elon College, N. C. 1
Signs of the Times, Rutherford, N. J. 1

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, Eternal, Unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth,and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which Word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to, the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature

to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual working of the Holy Spirit.

9. We believe that all God's children are called by grace and born again by the effectual working of the Holy Spirit.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association capacity wherein each church ought to be represented by the messengers to advise with each other in conference.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Church Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controversial questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter Three, Of God's Decrees, Section One: God hath (Isa. 46:10); Eph. 1:11; Heb. 6:17; Rom. 9:15,18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James 1:15,17; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes aken away, but rather (Acts 4:27,28; Jn. 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; [Sec. 2] "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything

(Rom. 9, 11,13,16,18) because He foresaw it as future, or as that which would come to pass upon such conditions"; Chapter Five, Divine Providence, Sec. One: "God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10-11; Psa. 13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26,30,31) least, by His most holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; second, "Although in relation to the foreknowedge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingingently"; thirdly, "God in His ordinary providence (Acts 27,31,44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4: 19,21), above and (Dan. 3:27) against them at His pleasure"; fourthly, "The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kgs. 19: 28; Psa. 76:10) boundeth, and otherwise orderth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6,7,12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa. 1:21; Jn. 2:16) approver of sin;" * * * Of Good Works, Chapter 16, Sec. One: "Good Works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions." N. B. "We believe that God has wrought all the works of His children in them (Isa. 26:12, and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holinss and the end everlasting life (Rom. 6:22), and that it is of God that His children are in Christ, who, of God is made unto them, wisdom, righteousness, sanctification, and redemption, and hence God not only puts them in this way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and "that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; Rom. 9:11,16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9,19; Jn. 14:19) and union with Him, the (Heb. 6:17,18) oath of God, the abiding of His Spirit and the (1 Jn. 3:9) seed of God within them, and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof", and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself,

all his salvation, from first to last, is of the pure, unmerited, almighty grace of God."—H. History, p. 942.

Now, upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So, as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceedingly sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt(Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.
3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.
4. No messenger shall absent himself from the Association while in conference without permission.
5. No messenger shall speak more than three times on the same subject without permission from the Association.
6. Messengers shall keep strict order while the business of the Association is being transacted.
7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.
8. No messenger shall address another in any other term or appellation other than the title of brother.
9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.
10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.
11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

STATISTICAL TABLE

CHURCHES	MESSENGERS FROM CHURCHES	CONTRIBUTION	Sun. of Meeting	Ordained Minis.	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Increase total	Dis. by Letter	No. Excluded	Deceased	Decreased Total	No. in Fellowship
Bush Arbor	H. B. Massey, A. C. Byrd, W. R. Apple, J. D. Simmons	$ 57.75	2	2	1	..	..	1	..	..	1	1	61
Big Meadows	By letter from Sister W. H. Crutchfield	5.00	4	..	..	..	..	..	..	..	..	..	3
Country Line	Sister Lula Foster, Elder W. J. Berry and Brother A. P. Dabbs	3.00	1	..	..	..	..	..	..	..	..	..	1
Dan River	H. T. Weatherford, A. L. French, Gold Minter, J. R. Blackwell	40.00	4	2	5	..	..	5	2	..	2	2	80
Gilliam's	Elder W. J. Berry, L. J. Saunders, N. T. Massey, J. S. Blalock	65.00	4	2	..	2	..	2	..	..	2	2	33
Harmony	Elder Ernest Oakley, Sisters Wilson and Ward, Brother Ward	8.00	1	..	..	..	..	..	..	..	..	..	6
Lick Fork	C. L. Saunders, T. I. Saunders and Ernest Chilton	45.00	1	..	1	1	..	2	..	1	..	..	20
Lynches Creek	Elder W. J. Berry, Mr. J. A. Smith ($2) and W. A. Nelson ($4)	6.00	3	..	..	..	..	..	..	..	..	..	...
McCray	A. G. Porterfield, A. T. DeBruler, Robert Cates	37.00	3	..	1	..	..	1	..	..	..	..	16
Moon's Creek	Hermon Hodges, Sister Henry Sartin	11.00	3	..	..	..	..	..	..	..	1	..	2
Oak Grove	Not represented at this session		..	..	..	..	..	..	1	..	..	1	2
Pleasant Grove	L. L. Paschal, Robert Walker, Jamie Walker, Sister Mangum	28.00	3	..	..	1	..	1	3	2	3	8	48
Prospect Hill	W. D. Burch, Mainard Aldridge, W. D. Blalock	23.75	4	..	..	..	..	..	..	..	..	..	19
Reidsville	C. L. DeLancey, Sallie Bennett and Kate Mitchell	10.00	3	..	..	..	..	..	..	..	..	..	30
Wolf Island	W. S. Smith, J. R. Stone and S. H. Warf	18.00	2	1	..	..	..	..	..	..	2	2	32
New Hope	Minnie Loftis, Claudia Murphy and Lessie Smithey	27.50	2	..	..	..	1	1	..	1	1	2	12
Monticello	W. D. Lambeth and Hillary Greene	14.50	2	..	..	..	..	..	..	..	..	..	13
Greensboro	Hubert L. Walker, C. W. Cagle and Sister I. E. Neal	31.00	1	..	1	..	..	1	..	1	1	2	36
		$430.50	..	6	9	4	1	..	5	4	11	8	414

MINUTES

— OF THE —

41st Annual Session

— OF THE —

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

HELD WITH THE CHURCH AT

Pleasant Grove

Caswell County, North Carolina

JULY, 19, 20, 21,

1947

AND

ANNOUNCEMENT FOR 1948 SESSION
TO BE HELD, GOD WILLING, WITH McCRAY
CHURCH, ALAMANCE COUNTY, N. C.

OFFICERS

ELDER W. C. KING - Moderator, Greensboro, N. C.
ELDER J. W. GILLIAM - Clerk, Elon College, N. C.
ELDER W. J. BERRY, Ass't. Clerk, Elon College, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
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PROCEEDINGS

OF THE FORTY-FIRST ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE CHURCH AT PLEASANT GROVE BEGINNING ON SATURDAY BEFORE THE THIRD SUNDAY IN JULY, 1947, AND CONTINUING THREE DAYS

Saturday Morning:

1. Services were opened with song and prayer by Elder R. L. Biggs of Nashville, Tenn. The Introductory Sermon was preached by Elder W. J. Berry, text: Matt. 3:1-10, followed by Elder J. P. Helms of the Pigg River Association.

2. After an intermission for lunch, the Messengers and Correspondents assembled in the house. The Moderator called the Association to order and asked Elder C. W. Vaughn of the Delaware River Association to open the Association with song and prayer, after which the Association proceeded to business as follows:

3. The Clerk called the roll of the churches of the Association; the Messengers seated and enrolled in the Statistical Table.

4. On motion it was agreed that Elder W. C. King serve as Moderator through this session, Elder J. W. Gilliam, as Clerk, and Elder W. J. Berry as Assistant Clerk.

5. On motion it was agreed that the Moderator appoint all necessary committees, and the following were appointed:

Committee on Arrangements: Moderator, Clerk, Assistant Clerk, Messengers of Pleasant Grove Church and A. C. Byrd.

Committee on Finance: T. W. Saunders, chairman; Gold Minter and J. D. Simmons.

6. On motion it was agreed to have the Church Letters read, and the statistical information, together with the contributions be entered in the Statistical Table of this Minute.

7. Moved that the Moderator call for Petitionary Letters, none received.

8. Regular Correspondence and visitors from sister Associations of churches who are in fellowship with us were called for as follows:

Abbotts Creek: Minutes.

Black Creek: Minutes—Brother G. C. Coleman.

Bear Creek: Minutes—Elder Oscar Broom.

Contentnea: Minutes—Elders J. E. Mewborn, J. B. Roberts, and Brother M. O. Speight.

Elkhorn: Minutes.

Kehukee: Minutes,—Elder R. B. Denson, and Sisters Mead, Shields and Elliott.

Lower Country Line: Minutes—Bros. F. D. Long, Lester Williford, T. W. Whitefield, O. Y. Clayton, and others.

Lower Mayo: Minutes,—Elders Emmet Stone, Layton Wingfield, Jesse Paschal, R. D. Bell, and others.

Little River: Minutes—Elders E. C. Jones, T. Floyd Adams, Brother C. L. Dupree, and others.

Laurel Springs: Minutes,—Elder E. G. Hall.

Mill Branch: Minutes.

New River: Minutes—Elder Golden Harris, Bros. J. S. Phillips, and Guy B. Phillips.

Pigg River: Minutes—Elders J. P. Helms, J. R. Hollandsworth, C. E. Turner, J. F. Stegall, Brother and Sister E. V. Poff, Sister L. F. Bishop and others.

Staunton River: Minutes—Elders R. S. Payne, George Doss, Brother Wyatt Oakes, P. L. Holley and others.

Smith River: Minutes—Elder and Sister S. E. Terry, Elder L. I. Gilbert, Brother and Sister G. B. Terry.

Salem: Minutes—Elder and Sister O. J. Denny, Brother and Sister Jake Denny, Sister Harvey Smith.

Seven Mile: Minutes.

White Oak: Minutes.

Yellow River of Georgia: Minutes.

Durham Colored: Minutes—Elder J. L. Hayes.

VISITORS:

Elder Chas. W. Vaughn and Sister Vaughn, representing Delaware River, Delaware, Warwick, Lexington-Roxbury, Salisbury Associations and Virginia Corresponding Meeting.

Elder J. N. Darnell, and Licentiate Brother W. Y. Chandler, representing the Little River Association of Kentucky.

Elder R. L. Biggs, reperesenting Original West Tennessee and Obion Associations.

Elder E. J. Lambert, representing the South Ouachita (Wash-i-taw) and South Arkansas Associations.

Brother T. S. Chester, representing the Soldier Creek Association of Kentucky.

9. Moved that our regular Letter of Correspondence prepared by our Clerk be read at this time, which was agreed. The Letter was read and adopted, and appears as follows:

The Upper Country Line Association sendeth Greetings to her Correspondents:

As we seat your correspondents with us, we desire that they convey our greetings to you. As we contemplate the future, we have only the past and the present to reflect upon. Primitive Baptists in this country have a common cause and should zealously guard their sacred bonds of fellowship. Fellowship should and must spring from love one to another. We may render lip service and act the part of a hypocrite; but our walk, our attitude, our faithfulness to each other and to our churches will manifest what we are.

Fellowship should not be regarded lightly, either by our individual churches or by our correspondence. How can two walk together except they be agreed? Are we as churches and Associations en-

deavoring to safe-guard and protect our fellowship and correspondence? We shall need much grace to keep us humble and at each other's feet. Preachers are under-shepherds and servants to the churches; but when preacher-rule and preacher-sovereignty is set up, our best and proper safe-guard—church sovereignty and church-order—is cast out the window. Troubles among the Primitive Baptists can usually be traced to troublesome leadership.

I sound this note of warning that we may all take heed to ourselves and "seek everyone his brother's welfare." Wishing for all of you that degree of union and fellowship and abiding love for each other that we desire for ourselves, and hoping to meet your correspondents next year, when our Association will convene, God willing, with the church at McCray, on Saturday before the third Sunday in July, 1948.

Yours in hope,

J. W. GILLIAM

10. Moved that any and all members of the churches of this Association who may visit sister Associations of our Correspondence or churches of our faith and order during the next year, may be considered Messengers from our Association to those visited, with request to represent us and make their report at our next session. Motion adopted.

11. Agreed that the next session of our Association be held with McCray Church, regular time beginning at 11 a. m. on Saturady before the third Sunday in July, 1948, and continue three days: and that Elder W. C. King preach the Introductory Sermon.

12. Moved that our Association now adjourn until Monday morning and reconvene at 9:30 a. m., which was agreed.

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Clerk
ELDER W. J. BERRY, Assistant Clerk

Monday Morning: Met according to appointment.

13. The Association was called to order by the Moderator, and Elder R. B. Denson of the Kehukee Association, was asked to open the service with song and prayer, after which the further business of the Association was attended to as follows:

14. Messengers who were appointed last year to visit sister Associations were called upon for report. Also, along with Messenger reports, others of our visits. All reports were very satisfactory, and those who could not attend were excused.

15. Messengers taking appointments to visit Associations at their next sitting, are as follows:

Abbotts Creek: Brother Roy Simmons, Elder W. J. Berry, and C. S. Carrol.

Black Creek: Elders W. C. King, W. J. Berry, and J. W. Gilliam.

Bear Creek: Elders W. J. Berry and J. W. Gilliam.

Contentnea: Elders W. J. Berry and J. W. Gilliam.

Elkhorn: Minutes.

Kehukee: Elder J. W. Gilliam.

Lower Country Line: Elders W. C. King, J. W. Gilliam, Bros. C. S. Carroll, A. C. Cox, and Elmo Massey.

Lower Mayo: Elders W. C. King, W. J. Berry, Bros. C. S. Carroll, A. C. Cox.

Little River: Elder W. C. King, Brother Elmo Massey, A. C. Byrd, and T. I. Saunders.

Laurel Springs: Elder W. C. King and Elder W. J. Berry.

Mill Branch: Elder W. J. Berry.

New River: Brother C. S. Carroll, and Elder W. J. Berry.

Pigg River: Brothers J. S. Blalock, C. S. Carroll, Elder W. C. King, and Elder W. J. Berry.

Staunton River: Brothers T. I Saunders, C. S. Carroll, Elders J. W. Gilliam and W. J. Berry.

Smith River: Elder W. J. Berry.

Salem: Elders W. J. Berry, W. C. King, and J. W. Gilliam.

Seven Mile: Elder W. J. Berry.

White Oak: Elder W. J. Berry.

Yellow River of Georgia: Minutes.

Durham Colored: Minutes.

Special Notation: By vote of the churches it was unanimously agreed that the time for holding our Association remain as at present, namely, Saturday before the third Sunday and Monday following in July of each year.

Also, the committee appointed at our 1946 session to purchase lumber and prepare for stand and seats reports that this work was done, and the committee discharged.

A committee was then appointed to arrange for storing lumber and stand equipment.

16. Finance Committee was called upon for its report, which is as follows:

Balance carried over	$99.93
Contribution from our churches as shown by Statistical Table	449.00
Contributions from other sources	62.00
Total	$610.93

Recommended for disbursements as follows:

For printing, postage and mailing 1200 minutes	$72.00
Contribution to the Moderator	10.00
Paid to Clerk	20.00
Contribution to Elders visiting this session	227.00
Stand and seat lumber, paid for at this session	231.00
Parking, rental, and miscellaneous expenses	46.00
Total Disbursements	$606.00
Balance in Bank Deposit	$4.93

17. Moved that the Finance Committee's report be received and the Committee returned our thanks for their services, which was done. Note: The Clerk is hereby authorized to have published and distributed 1200 minutes.

18. By motion the Association agreed to adjourn. Closed with benediction by Elder E. J. Lambert of the South Ouachita Association.

RESOLUTIONS OF THANKS

First of all, we would thank Almighty God, our Heavenly Father, who is the true source of all our blessings in this life and our hope of heaven and immortal glory, for the blessings bestowed upon us during this session of the Upper Country Line Association held with the Church at Pleasant Grove, in Caswell County, North Carolina. The weather was ideal for the occasion. Ministers came from North Carolina, Virginia, Arkansas, Tennessee, Kentucky, Indiana and New Jersey. The oldest constituted church in America at Hopewell, N. J., and the oldest Association (Kehukee) were represented. It might not be out of place to say we had 26 or more associations well represented in this Associational meeting. About forty or more tents were erected on the Pleasant Grove grounds. This Association and her visitors had no lack of food and good homes with opened doors for Company. The Ministry, though from many states came preaching the same doctrine of salvation by grace and the power of our God. Everything seemed just right—the location the weather, the preaching, the hearing. We never saw, nor felt a finer fellowship and every service was good. Every minister seemed to be blessed of the Lord to preach the gospel of the Son of God.

It will be a time long remembered by many. We feel to thank God for such a wonderful Association. We thank Him for His pure word of grace. We thank Him for the gifts in the ministry, we thank Him for opened hearts to receive His precious word; we thank Him for the gospel of our salvation, and we would thank Him for all the blessings of time and our hope of eternal life beyond this world.

We would extend our thanks and appreciation to the City of Reidsville for wiring and lights for the grounds of the Association; to the Chamber of Commerce for furnishing water; to Smothers' Warehouse for ice; to Mr. Foster for certain parking privileges, and to all the community for the whole-hearted support in caring for the Association.

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Clerk
ELDER W. J. BERRY, Assistant Clerk

PREACHING SERVICES

Saturday Morning:

Services were opened with song and prayer by Elder R. L. Biggs of Nashville, Tenn., West Tennessee Association.

The Introductory Sermon was preached by Elder W. J. Berry from Matt. 3:1-10; followed by Elder J. P. Helms of the Pigg River District Association.

Saturday Afternoon

Elder J. R. Hollandsworth, Eph. 1:4-6
Elder J. N. Darnell, no special text
Elder C. E. Turner, Joel 2:1,2
Elder Layton Wingfield, Jer. 31:31

Services closed with benediction by Elder W. J. Berry

Saturday Evening:

Elder Emmett Stone, Psa. 89:13-17
Elder S. E. Terry, Rev. 5:1-10
Elder R. L. Biggs, Heb. 8:6

Sunday Morning:

Service opened with song and prayer by Elder C. W. Vaughn of Hopewell, N. J.

Elder J. B. Roberts, Dan. 3:24
Elder Chas. W. Vaughn, 2 Peter 1:1-3
Elder R. L. Biggs, Deut. 33 "What is like unto thee. O Jeshuron, etc."
Elder Golden Harris, Rev. 1: "I am the beginning . . . "
Elder O. J. Denny, Psa. 103.

Sunday Afternoon:

Elder E. C. Jones, Ephes. 1:3-4
Elder J. E. Mewborn, Rev: The New Name
Elder E. J. Lambert, Matt. 5:6
Elder Oscar Broom, Psa. 23:2-3

Sunday Evening:

Elder Raymond Payne, Matt. 14:22,23
Elder Jesse Paschal, Jesus of Nazareth, King of Jews
Elder George Doss, John 5:25-29

Monday Morning:

Services opened with song and prayer by Elder R. B. Denson of the Kehukee Association.

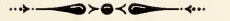
Elder R. B. Denson, Songs of Sol. 6:1-3
Elder L. I. Gilbert, no special text
Elder R. D. Bell, no special text
Elder J. F. Stegall, "She went but a little way beyond"
Elder T. Floyd Adams, Gen. 42:20
Elder W. H. Freeman, The Love of God.

Closed with singing of hymn and benediction by Elder E. J. Lambert of the South Ouachita Association, Arkansas.

LIST OF MINISTERS VISITING THE 1947 SESSION OF THE UPPER COUNTRY LINE ASSOCIATION

Elder C. W. Vaughn, Hopewell, N. J., Delaware River Association
Elder R. L. Biggs, Nashville, Tenn., West Tennessee
Elder E. J. Lambert, Calion, Ark., South Ouachita
Elder J. N. Darnell, Cadiz, Ky., Little River of Kentucky
Elder J. B. Roberts, Farmville, N. C., Contentnea
Elder J. E. Mewborn, Snowhill, N. C., Contentnea
Elder E. C. Jones, Varina, N. C., Little River
Elder T. F. Adams, Willow Springs, N. C., Little River
Elder W. H. Freeman, Hillsboro, N. C., Little River
Elder J. P. Helms, Vinton, Va., Pigg River
Elder C. E. Turner, Bassett, Va., Pigg River
Elder J. R. Hollandsworth, Bassett, Va., Pigg River
Elder J. F. Stegall, Callands, Va., Pigg River
Elder Oscar Broom, Monroe, N. C., Bear Creek
Elder G. P. Harris, Indian Valley, Va., New River
Elder Sam Terry, Meadows of Dan, Va., Smith River
Elder R. S. Payne, Dryfork, Va., Staunton River
Elder George Doss, Danville, Va., Staunton River
Elder Sam Gilbert, Winston-Salem, N. C., Lower Mayo
Elder L. I. Gilbert, Stuart, Va., Smith River Association
Elder Emmett Stone, Fieldale, Va., Lower Mayo
Elder R. B. Denson, Rocky Mt., N. C. Kehukee
Elder E. G. Hall, Spray, N. C., Laurel Springs
Elder Layton Wingfield, Cascade, Va., Lower Mayo
Elder R. D. Bell, Mayodan, N. C., Lower Mayo
Elder J. C. Paschal, Reidsville, Lower Mayo
Elder O. J. Denny, Winston-Salem, N. C., Salem
Elder J. L. Hayes, Mebane, N. C., Durham Colored Association

Licentiates:
Brother T. W. Whitefield, Durham, N. C., Lower Country Line
Brother W. Y. Chandler, Evansville, Ind., Soldier Creek of Kentucky



ORDAINED ELDERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Danville, Va.
Elder W. J. Berry, Elon College, N. C.
Elder Ernest Oakley, R 2, Burlington, N. C.

LICENTIATES:

Brother J. W. DeLancey, Reidsville, N. C. (Wolf Island)

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions since the Country Line divided in 1906, as follows:

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam's	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
*McCray	1948-1932-1914
Lynches Creek	1929-1911
Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1948

A STANDING REQUEST

First: that any Church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report same to the Association, furnishing the full name and address of the gift or gifts.

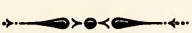
Second: That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each annual report.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C., Rt. 2 100
Big Meadows—Mrs. W. H. Crutchfield, Siler City, N. C., Rt. 1 15
Country Line—Brother A. P. Dabbs, R 1, Yanceyville, N. C..... 10
Dan River—Mrs. L. K. Wilson, Ruffin, N. C., Rt. 2 100
Gilliam's—L. J. Saunders, Elon College, N. C. 75
Harmony—Elder Ernest Oakley, Rt. 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, Reidsville, N. C., Rt. 5 30
Lynches Creek—Mr. W. A. Nelson, Prospect Hill, N. C. 10
McCray—A. T. DeBruler, Burlington, N. C., Rt. 3 30
Moon's Creek—Mrs. Henry Sartin, R 4, Danville, Va. 10
Pleasant Grove—Robert Walker, Reidsville, N. C. 60
Prospect Hill—W. D. Blalock, Prospect Hill, N. C. 40
Reidsville— Mrs. Kate Mitchell, Reidsville,N .C. 50
Wolf Island—J. R. Stone, Reidsville, N. C. 50
Oak Grove—Mrs. Robert H. Jones, Pelham, N. C., Rt.1 5
New Hope—J. J. Somers, Reidsville, N. C., Rt. 1 30
Monticello—Will Lambeth, Brown Summit, N. C. 30
Greensboro—Mrs. I. E. Neal, Greensboro, N. C. 60

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Abbott's Creek—Jesse Trogden, Asheboro, N. C. 25
Black Creek—Elder W. E. Turner, Wilson, N. C. 25
Bear Creek—Troy Williams, Monroe, N. C. 25
Contentnea—Elder Joshua Mewborn, Snow Hill, N. C. 25
Elk Horn—Elder C. A. Marshall, Welch, W. Va. 10
Kehukee—Elder R .B. Denson, Rocky Mt., N. C. 25
Lower Country Line—J. J. Whitley, Durham, N. C. 25
Lower Mayo—Elder Zeb Rhodes, Highpoint, N. C. 15
Little River—Elder E. C. Jones, Varina, N. C. 25
Laurel Springs—E. R. Sneed, State Road, N. C. 15
Mill Branch—E. L. Vaught, Loris, S. C. 15
New River—Guy B. Phillips, Indian Valley, Va. 15
Pigg River—Elder J. D. Wood, Baltimore, Md. 25
Staunton River—Elder W. J. Oakes, Blairs, Va. 25
Smith River—Elder J. G. L. Hash, Endicott, Va. 25
Salem—Elder Z. L. Rhue, Winston-Salem, N. C. 15
Seven Mile—Graham Jackson, Godwin, N. C. 15
White Oak—Elder L. E. Bryan, Tr. 11992, Camp LeJeune, N. C. .. 20
Yellow River—T. R. Breedlove, Clerk, Monroe, Ga. 15
Durham Colored—J. A. Bass, Durham, N. C. 10
G. A. Daniely, Burlington, N. C. 1
Primitive Baptist Library, Elon College, N. C. 5
Wake Forest College Library, Wake Forest, N. C. 2
University of North Carolina, Chapel Hill, N. C. 2
Old Faith Contender, Elon College, N. C. 1
Signs of the Times, Rutherford, N. J. 1



ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, Eternal, Unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human

race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to, the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual working of the Holy Spirit.

9. We believe that all God's children are called by grace and born again by the effectual working of the Holy Spirit.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an associational capacity wherein each church ought to be represented by the messengers to advise with each other in conference.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controversial questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter III, Of God's Decrees, Section 1: God hath (Isa.46:10; Eph.1:11; Heb.6:17; Rom.9:15,18) decreed in Him-

self from all eternity, by the most wise and holy counsel of His will, freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas.1:15,17; 1 Jn.1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts4:27,28; Jn.19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num.23:19; Eph.1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom.9:11,13,16,18) because He foresaw it as future, or as that which would come to pass upon such conditions"; Chapter V, Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb.1:3; Job 38:11; Isa.46:10-11; Psa.13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26,30,31) least, by His most holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph.1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably and infallibly, so that there is not anything befalls any (Prov.16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen.8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31,44; Isa.55:10,11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom.4:19,21), above and (Dan.3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom.11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa.76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen.1:20; Isa.10:6,7,12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa.1:21; Jn.2:16) approver of sin. * * * Of Good Works, Chapter XVI, Sec. 1: Good Works are only such as God hath (Micah 6:8; Heb.13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa.19:13), or upon any pretense of good intentions.

N.B. We believe that God has wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph.2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil.2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom.6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom,

righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom,8:30; 9:11,16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom.5:9,19; Jn.14:19) and union with Him, the (Heb.6:17,18) oath of God, the abiding of His Spirit and the (1 Jn.3:9) seed of God within them and the nature of the (Jer.22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof"; and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History, p 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa.27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom.1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa.110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor.1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N.B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any brother.

4. No messeger shall absent himself from the Association while

in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being transacted.

7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.

8. No messenger shall address another in any other term or appellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

STATISTICAL TABLE

CHURCHES	MESSENGERS FROM CHURCHES	Sun. of Meeting	Ordained Minis.	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Increase total	Dis. by Letter	No. Excluded	Deceased	Decreased Total	No. in Fellowship	CONTRIBUTION
Bush Arbor	A. P. Dabbs, A. C. Byrd, R. T. Simmons, and W. R. Apple	2	2	4	..	..	4	..	..	1	1	64	62.00
Big Meadows	S. S. Jones	4	..	..	..	..	..	..	..	..	..	3	3.50
Country Line	Elder W. J. Berry, A. P. Dabbs	1	..	..	..	..	..	..	..	..	..	1	2.00
Dan River	H. F. Weatherford, A. C. Cox, J. S. Collie, and J. M. Davis	4	2	3	..	1	4	..	..	..	..	84	40.00
Gilliam's	N. T. Massey, G. L. Rudd and J. S. Blalock	4	2	..	..	..	..	1	..	1	2	31	65.00
Harmony	A. A. Ward	1	..	..	..	..	..	1	..	..	1	5	4.00
Lick Fork	C. L. Saunders, T. I. Saunders, and Ernest Chilton	1	..	..	..	..	..	..	..	1	1	18	20.50
Lynches Creek	Elder W. J. Berry, Mr. & Mrs. W. A. Nelson, Mr. Elmo Phelps	1	..	..	..	..	..	..	..	..	..	..	7.00
McCray	G. A. Porterfield, A. T. Debruler, and Robert Cates	3	..	..	..	..	..	..	..	2	2	14	47.00
Moon's Creek	Elder Raymond Payne and Sister Henry Sartin	3	..	..	..	..	..	..	..	..	..	2	10.00
Oak Grove	No Messenger, but contribution sent	..	..	..	..	..	..	..	..	..	..	1	1.00
Pleasant Grove	R. T. Walker, L. L. Paschal, and Jamie Walker	3	..	2	..	..	2	2	..	1	3	48	41.00
Prospect Hill	W. D. Blalock, W. D. Burch and Maynard Alridge	4	..	..	..	..	..	..	..	..	..	19	18.00
Reidsville	Sister Sallie Bennett, Charles Delancey, and J. W. Moorefield	3	..	2	..	..	2	..	..	..	..	32	28.00
Wolf Island	J. R. Stone, W. S. Smith, F. W. Tallie and S. H. Warf	2	..	..	..	..	..	..	..	2	2	30	18.00
New Hope	J. J. Somers, James Thacker, and Dave Tate	2	..	..	..	..	..	..	..	2	2	10	20.00
Monticello	W. D. Lambeth, Jesse Saunders, and Hilliary Greene	2	..	..	..	..	..	..	..	1	1	12	12.00
Greensboro	C. W. Cagle, J. R. Raynor and Sister I. E. Neal	1	..	3	..	..	3	..	1	..	1	38	31.00
	Totals	..	6	14	..	1	15	4	1	11	16	412	$449.00

CHURCH CLERKS NOTE: Please make a complete examination of your church record to determine if the number in fellowship shown in this table is correct.

The Primitive Baptist Library

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MINUTES

— of the —

42nd Annual Session

— of the —

Upper Country Line Primitive Baptist Association

— held with —

McCray Church

Alamance County, North Carolina

JULY 17th 18th, 19,

1948

AND

ANNOUNCEMENT FOR 1949 SESSION

TO BE HELD, GOD WILLING, AT LYNCHES CREEK (HYCO), CASWELL COUNTY, NORTH CAROLINA

Location of Church house, in vicinity of Corbett, off Highway 49 and 86, south of Yanceyville and north of Mebane.

OFFICERS

ELDER W. C. KING - Moderator . . . Greensboro, N. C.
ELDER J. W. GILLIAM - Clerk . . . Elon College, N. C.
ELDER W. J. BERRY - Assistant Clerk . . . Elon College

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THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

PROCEEDINGS

OF THE FORTY-SECOND ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE McCRAY CHURCH,

Beginning on Saturday before the third Sunday in July, 1948, and continuing three days.

SATURDAY MORNING:

Services were opened with song and prayer by Elder D. V. Spangler. The introductory sermon was preached by Elder W. C. King, from 1 Cor. 2:9-10.

2. After an intermission for lunch, the Messengers and Correspondents assembled in the house. The Moderator called the Association to order and asked Elder J. E. Mewborn of the Contentnea Association, to open the meeting with song and prayer, after which the association proceeded to business as follows:

3. The Clerk called the roll of the churches of the Association; the Messengers were seated and enrolled in the Statistical Table.

4. On motion it was agreed that Elder W. C. King serve as Moderator through this session, Elder J. W. Gilliam, as Clerk, and Elder W. J. Berry as Assistant Clerk.

5. On motion it was agreed that the Moderator appoint all necessary committees; and the following were appointed:
Committee on Arrangements: Moderator, Clerk, Assistant Clerk, the Messengers of McCray Church and Brother A. C. Byrd.
Committee on Finance: Bros. J. D. Simmons, Chairman, Gold Minter, and A. T. Debruler.

6. Moved that the Moderator of the Association request some one to write a Circular Letter, to be read at each session, and this Letter to take the place of the Clerk's annual Correspondence Letter. Our Clerk asked to be relieved of this, which service has been appreciated by the Association.

6a. Moved and agreed the statistical information, together with the church contributions be entered in the Statistical Table of this minute.

7. Moved and agreed the Moderator call for petitionary letters, which was done.

8. Regular Correspondence and visitors from sister associations and churches who are in fellowship with us were called for as follows:

Abbott's Creek: Minutes—Elder W. E. Jarrel and wife.
Black Creek: Minutes—Bro. G. C. Coleman and wife, Bro. Cleveland Coleman.
Bear Creek: Minutes—Elders Oscar Broom and J. T. Jones.
Contentnea: Minutes—Elder J. E. Mewborn, N. H. Hodges and wife.

Elkhorn: Minutes.

Kehukee: Minutes—Elder R. B. Denson.

Lower Country Line: Minutes—Bros. J. J. Whitley, F. D. Long, Lester Williford, S. F. Faucette and others.

Lower Mayo: Minutes—Elders J. C. Paschal, Emmett Stone, Layton Wingfield, Roy Flinchum, Bro. C. C. Shreve and others.

Little River: Minutes—Elder E. C. Jones and wife, Bro. T. W. Whitefield and wife, and others.

Laurel Springs: Minutes—Elder J. C. Dunbar, Preston Stoneman, Bro. Edwards and Elder Ed Hall.

Mill Branch: Minutes.

New River: Minutes—Elder G. P. Harris, Bro. Cecil Phillips.

Pigg River: Minutes.

Staunton River: Minutes—Elder R. S. Payne, Elder W. R. Dodd and wife, Bros. Posie Ashworth, S. A. Slaughter, R. C. Dalton, Lester Doss and wife, Sister Tosh, Brother Sigman and others.

Smith River: Minutes—Elders S. E. Terry, J. G. L. Hash, Bro. G. B. Terry.

Salem: Minutes—Elders L. P. Martin, D. A. O'Briant, E. H. Burchett, A. B. Barham, G. W. Hill and others.

Seven Mile: Minutes.

White Oak: Minutes.

Yellow River: Minutes.

Durham Colored: Minutes.

VISITORS: Elder J. T. Everitt from the South Arkansas Association; Sister Mamie Rowe from Baltimore Church; Bros. J. A. Moore, T. W. Saunders, J. S. McKinney from the Williamsburg Church.

9. Moved and agreed that the Corresponding Letter be omitted this session. (See item 6).

10. Moved that any and all members of the churches of this Association who may visit sister associations of our Correspondence or churches of our faith and order during the next year, may be considered Messengers from our Association to those visited, with request to represent us and make their report at our next session. Motion adopted.

11. Moved and agreed that our Articles of Faith as published in our minutes be read at this time. The Moderator requested Elder D. V. Spangler to read same, which he did.

12. Agreed that the next session of our association be held at Lynches Creek, beginning at 11 a. m., Saturday before the third Sunday in July, 1949, and continue three days, Elder W. J. Berry is requested to preach the introductory sermon.

13. Moved and agreed the association now adjourn until Monday morning and reconvene at 9:30. Closed with benediction by Elder W. J. Berry.

ELDER W. C. KING, Moderator
ELDER J. W. Gilliam, Clerk
ELDER W. J. BERRY, Assistant Clerk

MONDAY MORNING, 9:30:

Met according to appointment.

13. The association was called to order by the Moderator, and Elder J. C. Dunbar of the Laurel Springs Association was asked to open the service with song and prayer, after which the further business of the Association was attended to as follows:

14. Messengers who were appointed last year to visit sister associations were called upon for report. Also, along with the Messenger reports, others of our visitors. All reports were satisfactory, and those who could not attend were excused.

15. Messengers taking appointments to visit Associations at their time of next sitting, are as follows:

Abbott's Creek: C. S. Carroll.

Black Creek: Elders J. W. Gilliam, W. J. Berry and W. C. King.

Bear Creek: Brother Elmo Massey.

Contentnea: Elders D. V. Spangler and W. J. Berry.

Elkhorn: Minutes.

Kehukee: Elders J. W. Gilliam and W. J. Berry.

Lower Country Line: Elders W. C. King, J. W. Gilliam, D. V. Elmo Massey and Gold Minter.

Lower Mayo: Bro. C. S. Carroll and Elder W. C. King.

Little River: Elders W. C. King, D. V. Spangler, Bros. T. I. Saunders and Elmo Massey.

Laurel Springs: Elder W. C. King.

Mill Branch: Elder W. J. Berry.

New River: Sisters W. P. Phillips and Mary Fitch.

Pigg River: Elders W. J. Berry and D. V. Spangler.

Staunton River: Elders J. W. Gilliam, W. J. Berry, D. V. Spangler and Bro. T. I. Saunders.

Smith River: Elders W. J. Berry, J. W. Gilliam, Bro. A. T. Debruler.

Salem: Elders W. J. Berry and W. C. King.

Seven Mile: Elder W. J. Berry.

White Oak: Bro. J. S. Blalock and Elder W. J. Berry.

Yellow River: Minutes.

Durham Colored: Minutes.

16. The Finance Committee was called upon for its report, which is as follows:

Balance in the Bank carried forward	$ 21.13
Contribution from our churches, as shown in the Statistical Table	451.05
Contributions from other sources	66.77
Total	$538.95

Recommended for disbursements as follows:

For printing, postage and mailing 1300 minutes	$72.00
Contribution to the Moderator	10.00
Paid to the Clerk for his services	20.00
Contribution to Elders visiting this session	225.00
Miscellaneous expenses incurred and paid	110.77
Total Disbursements	$437.77

Balance in Bank: $101.18.

17. Moved that the Finance Committee's report be received and the Committee returned our thanks for their services, which was done. The Clerk is hereby authorized to have published and distributed 1300 minutes among our churches and correspondents.

18. By motion, the Association agreed to adjourn. Closed with benediction by Elder D. V. Spangler.

RESOLUTION OF THANKS

That the Association express her deep appreciation and gratitude to McCray Church in particular, and to all who have joined in their efforts with her to make this session of our association so pleasant. The fine entertainment and comfort afforded, their every effort to make this association and her guests welcome, has been deeply appreciated. Also, the co-operation by sister churches and friends has been very deeply appreciated. The association wishes to express her appreciation to Mr. Gunner of the Highway Department, for sprinkling of the highway and roads about the association grounds; also the Burlington Tobacco Board of Trade for hauling and furnishing water and ice, which has been a fine and much needed serve; also, Mr. R. W. Rainey and Mrs. Ida Walker for parking space for cars; this cooperation is deeply appreciated, also special thanks to Mr . L. L. Lambeth for storing seats etc., the past year.

We trust we would not forget to thank the dear Lord for the manifold blessings received from His hand of bounty, for the preservation of our lives, for health and raiment, for the gospel of the Son of God, for the good preaching and fellowship enjoyed at this association, and for the fine weather, and for all other blessings so much needed from day to day.

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Clerk
ELDER W. J. BERRY, Assistant Clerk

PREACHING SERVICE

Saturday Morning:

The Moderator, Elder W. C. King, asked Elder D. V. Spangler to open services at the stand with song and prayer. The introductory sermon was preached by Elder W. C. King from 1 Cor. 2:9-0.

Saturday Afternoon:

Elder E. C. Jones, Matt. 16:17
Elder E. H. Burchett, Matt. 3:24-25
Elder D. A. O'Briant, John 5:39
Elder Jimmie Jones, Luke 22:31-34

Saturday Night:

Elder Emmett Stone, Isa. 26:1
Elder J. C. Paschal, no special text.
Dismissed by Elder Oscar Broom.

Sunday Morning:

Services opened with song and prayer by Elder R. S. Payne.
Elder Golden Harris, Eph. 4:8
Elder J. T. Everitt, "I can of myself do nothing."
Elder W. R. Dodd, Rom. 7:24
Elder J. E. Mewborn, Rom. 4:17

Sunday Afternoon:

Elder S. E. Terry, Luke 11, Teach us to pray.
Elder Oscar Broom, This is the love of God that ye keep His commandments
Elder J. G. L. Hash, Matt. 11:25-26

Sunday Night:

Elder L. P. Martin, Luke 1:46

Monday Morning:

Elder A. B. Barham, few remarks and excused himself.
Elder J. C. Dunbar, Jer. 1
Elder G. W. Hill, Isa. 10:15
Elder Layton Wingfield, Behold I leave in the midst of of thee a poor and afflicted people.
Elder R. B. Denson, 1 Cor. 15:40-41

Closed with remarks by the Moderator, Elder W. C. King, and benediction by Elder J. T. Everitt.

LIST OF MINISTERS VISITING THE 1948 SESSION OF THE UPPER COUNTRY LINE ASSOCIATON

Elder W. R. Dodd, Danville, Va., Staunton River Association
Elder R. B. Denson, Rocky Mt., N. C., Kehukee Association
Elder J. T. Everitt, Camden, Ark., South Arkansas Association
Elder Golden P. Harris, Radford, Va., New River Association
Elder Emmett Stone, Fieldale, Va., Lower Mayo Association
Elder J. G. L. Hash, Endicott, Va., Smith River Association
Elder Jimmie Jones, Marshville, N. C., Bear Creek Association
Elder Oscar Broom, Monroe, N. C., Bear Creek Association
Elder E. C. Jones, Varina, N. C., Little River Association
Elder D. A. O'Briant, Highpoint, N. C., Salem Association
Elder L. P. Martin, Roxboro, N. C., Salem Association
Elder E. H. Burchett, Burlington, N. C., Salem Association
Elder J. E. Mewborn, Snow Hill, N. C., Contentnea Association
Elder W. E. Jarrell, Lexington, N. C., Abbott's Creek Association
Elder S. E. Terry, Meadows of Dan, Va., Smith River Assaciotion
Elder R. S. Payne, Dryfork, Va., Staunton River Association
Elder J. C. Paschal, Reidsville, N. C., Lower Mayo Association
Elder A. B. Barham, Haw River, N. C., Salem Association
Elder Ed Hall, Spray, N. C., Laurel Springs Association
Elder Layton Wingfield, Cascade, Va., Lower Mayo Association
Elder Roy Flinchum, Draper, N. C., Lower Mayo Association
Elder J. C. Dunbar, Mt. Airy, N. C., Laurel Springs Association
Elder G. W. Hill, Greensboro, N. C., Salem Association
Licentiate Brother T. W. Whitefield, Durham N. C., Little River

(If any names were omitted in the above list it is by error.—Clerk)

Home ministers Present at this session:

Elders W. C. King, J. W. Gilliam, D. V. Spangler, W. J. Berry, and Ernest Oakley

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Danville, Va.
Elder W. J. Berry, Elon College, N. C.
Elder Ernest Oakley, R 2, Burlington, N. C.
Elder W. B. Stadler, Martinsville, Va.

LICENTIATES:

Brother J. W. DeLancey, Reidsville, N. C. (Wolf Island)
Brother Harvey Smith Burlington, N. C. (Bush Arbor Church)

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions since the Country Line divided in 1906, as follows:

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam's	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
*Lynches Creek	1949-1929-1911
Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1949.

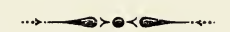
A STANDING REQUEST

First: that any Church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each annual report.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C., Rt. 2 100
Big Meadows—Mrs. W. H. Crutchfield, Siler City, N. C., Rt. 1 15
Country Line—Brother A. P. Dabbs, R 1, Yanceyville, N. C..... 10
Dan River—Mrs. L. K. Wilson, Ruffin, N. C., Rt. 2 100
Gilliam's—L. J. Saunders, Elon College, N. C. 75
Harmony—Elder Ernest Oakley, Rt. 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, Reidsville, N. C., Rt. 5 30
Lynches Creek—Mr. W. A. Nelson, Prospect Hill, N. C. 10
McCray—A. T. DeBruler, Burlington, N. C., Rt. 3 30
Moon's Creek—Mrs. Henry Sartin, R 4, Danville, Va. 10
Pleasant Grove—Robert Walker, Reidsville, N. C. 60
Prospect Hill—W. D. Blalock, Prospect Hill, N. C. 40
Reidsville— Mrs. Kate Mitchell, Reidsville,N .C. 50
Wolf Island—J. R. Stone, Reidsville, N. C. 50
New Hope—J. J. Somers, Reidsville, N. C., Rt. 1 30
Monticello—Will Lambeth, Brown Summit, N. C. 30
Greensboro—Mrs. I. E. Neal, Greensboro, N. C. 60



DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Abbott's Creek—Jesse Trogden, Asheboro, N. C. 25
Black Creek—Elder W. E. Turner, Wilson, N. C. 25
Bear Creek—Troy Williams, Monroe, N. C. 25
Contentnea—Elder Joshua Mewborn, Snow Hill, N. C. 25
Elk Horn—Elder C. A. Marshall, Welch, W. Va. 10
Kehukee—Elder R .B. Denson, Rocky Mt., N. C. 25
Lower Country Line—J. J. Whitley, Durham, N. C. 25
Lower Mayo—Elder Zeb Rhodes, Highpoint, N. C. 15
Little River—Elder E. C. Jones, Varina, N. C. 25
Laurel Springs—E. R. Sneed, State Road, N. C. 15
Mill Branch—E. L. Vaught, Loris, S. C. 15
New River—Guy B. Phillips, Indian Valley, Va. 15
Pigg River—Elder J. D. Wood, Baltimore, Md. 25
Staunton River—Elder W. J. Oakes, Blairs, Va. 25
Smith River—Elder J. G. L. Hash, Endicott, Va. 25
Salem—Elder Z. L. Rhue, Winston-Salem, N. C. 15
Seven Mile—Graham Jackson, Godwin, N. C. 15
White Oak—Elder L. E. Bryan, Pinkhill, N. C. 25
Yellow River—T. R. Breedlove, Clerk, Monroe, Ga. 15
Durham Colored—J. A. Bass, Durham, N. C. 10
G. A. Daniely, Burlington, N. C. 1
Primitive Baptist Library, Elon College, N. C. 5
Wake Forest College Library, Wake Forest, N. C. 2
University of North Carolina, Chapel Hill, N. C. 2
Old Faith Contender, Elon College, N. C. 1
Signs of the Times, Rutherford, N. J. 1

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles of faith upon which we unite and will endeavor with the help of the Lord, to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known his mind and will to the children of men in his word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to the miseries which spring from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that associations, councils and conferences of ministers or churches, are not to impose on the the church the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the

joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controversial questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter III, Of God's Decrees, Section 1: God hath (Isa.46:10; Eph.1:11; Heb.6:17; Rom.9:15,18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas.1:15,17; 1 Jn.1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27,28; Jn. 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num.23:19; Eph.1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom.9:11,13,16,18) because He foresaw it as future, or as that which would come to pass upon such conditions"; Chapter V, Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb.1:3; Job 38:11; Isa.46:10-11; Psa.13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26,30,31) least, by His most holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph.1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably and infallibly, so that there is not anything befalls any (Prov.16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen.8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31,44; Isa.55:10,11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom.4:19,21), above and (Dan.3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom.11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of

angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa.76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen.1:20; Isa.10:6,7,12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa.1:21; Jn.2:16) approver of sin. * * * Of Good Works, Chapter XVI, Sec. 1: Good Works are only such as God hath (Micah 6:8; Heb.13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa.19:13), or upon any pretense of good intentions.

N.B. We believe that God has wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph.2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil.2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom.6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom,8:30; 9:11,16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom.5:9,19; Jn.14:19) and union with Him, the (Heb.6:17,18) oath of God, the abiding of His Spirit and the (1 Jn.3:9) seed of God within them and the nature of the (Jer.22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof"; and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History, p 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa.27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom.1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not

as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa.110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor.1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N.B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any brother.

4. No messeger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being transacted.

7. No messenger shall be interrupted while speaking, unless he violate the rules of this decorum.

8. No messenger shall address another in any other term or appelation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

STATISTICAL TABLE

CHURCHES	CHURCH MESSENGERS	Sun. of Meeting	Ordained Minis.	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Increase total	Dis. by Letter	No. Excluded	Deceased	Decreased Total	No. in Fellowship	Contributions
Bush Arbor	A. P. Dabbs, A. C. Byrd, R. T. Simmons, W. R. Apple	2	2	..	1	..	1	..	..	2	2	62	$ 61.05
Big Meadows ...	Rep. by letter from Sister Crutchfield	4	..	..	..	..	..	..	..	..	..	3	5.00
Country Line ...	Sister Lula Foster (A. P. Dabbs, acting clerk and deacon).....	1	..	..	..	..	..	..	..	..	..	1	2.00
Dan River	S. T. Walker, A. C. Cox, A. L. French, Gold Minter, alt.	4	2	3	1	..	4	..	1	1	2	87	50.00
Gilliam's‡	G. L. Rudd, J. S. Blalock, Freeman Somers, L. J. Saunders, alt...	4	2	1	..	..	1	3	..	..	3	28	58.00
Harmony	Amos Ward	1	..	..	..	..	..	..	..	..	..	5	8.00
Lick Fork	T. I. Saunders, C. L. Saunders, Ernest Chilton	1	..	..	..	..	..	..	..	..	..	19	15.00
Lynches Creek*.	Rep. by Elder W. J. Berry, Willie Blaylock	1	..	..	..	..	..	..	..	..	..	...	11.00
McCray	A. G. Porterfield, A. T. DeBruler, Robert Cates	3	..	..	..	..	..	..	..	..	..	14	66.00
Moon's Creek ...	Sister Henry Sartin	3	..	..	..	..	..	..	..	..	..	2	10.50
Oak Grove	Not represented	..	..	..	..	..	..	..	..	..	..	2	1.00
Pleasant Grove ..	R. F. Walker, Loxley Paschal, Jamie Walker	3	..	..	1	..	..	2	..	1	3	50	19.00
Prospect Hill	W. D. Burch, W. J. Blalock and S. M. Pulliam	4	1	..	1	..	..	..	..	2	2	18	37.50
Reidsville	C. I. Delancy, Alonzo Somers, Vorhees	3	..	..	..	..	..	..	..	1	1	30	17.00
Wolf Island	W. S. Smith, W. DeLancey and Fred Talley	..	..	..	..	..	..	..	..	1	1	31	15.00
New Hope	James Thacker, A. J. Paschal, D. Pate	2	..	1	..	1	..	..	..	1	1	9	21.00
Monticello	W. D. Lambeth, Jess Saunders and Sister Scott Chrisman	..	..	..	..	..	..	..	..	..	..	12	19.00
Greensboro	J. I. Cobb, J. R. Raynor, C. W. Cagle, Eunice Galloway, alt. ..	1	..	..	..	..	..	..	..	1	1	37	35.00
	Totals		7	5	4	1	6	5	1	10	16	403	$451.05

*There is at the present time no membership at this place; the church house and property is kept up by friends and regular monthly meetings are held.

Clerks please carefully examine their records to determine if these statistics are correct.

‡Membership last year showed 31, should have been 28.

The Primitive Baptist Library

ELON COLLEGE, NORTH CAROLINA, U. S. A.
OWNED AND SPONSORED BY PRIMITIVE BAPTISTS

Established in the cause of the Primitive Baptists—to collect and preserve sound grace books, our old church histories, records, minutes, papers, etc., and other data of value to the Primitive Baptists and the household of faith; To bind and classify this matter for the accessibility of the public by loan or reference. Send for more information about this Library, and the list of books now available for loan.

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Elder J. P. Helms, Chairman, Vinton, Va.

Old Faith Contender

Published in the cause of Christ and in the interest of Old School or Primitive Baptists

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THE PRIMITIVE BAPTIST PUBLISHING HOUSE
Elon College, North Carolina, U. S. A.

C 286.4

MINUTES

—of the —

FORTY-THIRD ANNUAL SESSION

— of the —

Upper Country Line Primitive Baptist Association

— Held with —

LYNCHES CREEK
Caswell County, North Carolina
July 16, 17, 18,

1949

and

ANNOUNCEMENT FOR 1950 SESSION

To be held, God willing, with Greensboro Church, at the corner of Tate and Carr Street, Greensboro, N. C.

Officers

ELDER W. C. KING - Moderator Greensboro, N. C.
ELDER J. W. GILLIAM - Clerk Elon College, N. C.
ELDER W. J. BERRY - Assistant Clerk, Elon College, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
Elon College, North Carolina

MINUTES

—of the —

FORTY-THIRD ANNUAL SESSION

— of the —

Upper Country Line Primitive Baptist Association

— Held with —

LYNCHES CREEK
Caswell County, North Carolina
July 16, 17, 18,

1949

and

ANNOUNCEMENT FOR 1950 SESSION

To be held, God willing, with Greensboro Church, at the corner of Tate and Carr Street, Greensboro, N. C.

Officers

ELDER W. C. KING - Moderator Greensboro, N. C.
ELDER J. W. GILLIAM - Clerk Elon College, N. C.
ELDER W. J. BERRY - Assistant Clerk, Elon College, N. C.

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PROCEEDINGS

OF THE FORTY-THIRD ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION, HELD AT LYNCHES CREEK, SATURDAY, SUNDAY AND MONDAY, JULY, 16, 17, 18, 1949

SATURDAY MORNING:

Services were opened with song and prayer by Elder Odell Thompson. The introductory sermon was preached by Elder W. J. Berry, from Heb. 12:18-29.

After an intermission for lunch the messengers and Correspondents assembled in the house. The Moderator called the Association to order and asked Elder J. C. Dunbar to open the meeting with song and prayer, after which the Association proceeded to business as follows:

1. The Clerk called the roll of the churches of the Association; the messengers were seated and enrolled in the Statistical Table.

2. On motion it was agreed that the Moderator appoint all necessary committees; the following were appointed: On Arrangements: Moderator, Clerk, Assistant Clerk, Bro. A. C. Byrd and Elder D. V. Spangler. On Finance: Bros. J. D. Simmons, (Chairman) Gold Minter, A. T. Debruler.

3. On motion it was agreed that Elder W. C. King serve as Moderator through this session, Elder J. W. Gilliam, Clerk and Elder W. J. Berry, Assistant Clerk.

4. Called for Circular Letter, which was put into the hands of the committee to be submitted in conference Monday morning.

5. Moved and agreed the Statistical information, together with the church contributions be entered in the Statistical Table of this minute.

6. Moved and agreed the Moderator call for petitionary letters, which was done.

7. The following resolution was put before the body and adopted by a unanimous standing vote.

Resolved that we drop all formal correspondence with associations; that we receive all our brethren in love who are not guilty of setting up factions among us, or recognizing factions. This applies to the disorderly Hill Edwards faction, formerly of the White Oak Association.

Resolved further, that we hereby advise our churches not to preach any minister who is guilty of setting up factions, in disorder among us. We hope that peace will soon be restored in Zion again by brethren making satisfactory acknowledgments where due, by recognizing the actions of churches in their discipline; and may we all be blessed to follow after the things that make for peace, and the things whereby all may be edified, is our desire.

8. Brethren and Sisters of our faith and order were received in love and fellowship from our sister Associations and churches as follows:

Bear Creek: Elder Oscar Broom and wife.
Black Creek: Brother G. C. Coleman.
Elkhorn: Elder S. J. Priddy and wife, Bro. and Sister L. B. Hylton, Sister Prichett.
Kehukee: Brother Corrone Bryant.
Lower Country Line: Elders A. L. Holloway, Letcher Martin and many brethren and sisters visiting with us.
Laurel Springs: Elders J. C. Dunbar, Ed Hall.
Little River: Bros. Wade Brown and Hassell Martin.
New River: Elder Golden Harris, Bros. H. E. Phillips, and Clifton Harris.
Staunton River: Elders W. R. Dodd, R. Payne, P. W. Ashworth, George Doss and other brethren and sisters.
Smith River: Elders S. E. Terry, Odell Thompson and wife, Sister Ruth Terry.
Pigg River: Brother Joe Terry, Sister Mabelle Franklin.
White Oak: Elders R. W. Gurganus, L. L. Yopp and wife, Bro. Arthur Young and wife.
Mt. Zion (Fla.): Elder W. J. Singletary and wife.
Baltimore: Sister Mamie Rowe.

Spray Church: Bro. Onis Martin and wife, Bro. and Sister Poteet.

Sulphur Fork Church (Ky.): Elder George L. Weaver.

Providence Church (Ala.): Elder J. L. Kimbro.

Cascade: Bro. and Sister Owens.

Williamsburg Church: Bros. Alzora Moore, Jesse McKinney and T. W. Saunders.

Durham Colored: Elders A. L. Cooper, Thompson and others with minutes.

Minutes were received from our sister Associations.

9. Moved and agreed that section 10 of 1948 minute be withdrawn and not inserted in this minute.

10. Agreed that the next session of our Association be held with the church in Greensboro, N. C., beginning at 11 a. m., Saturday before the third Sunday in July, 1950, and continue three days. Elder W. C. King is requested to preach the introductory sermon.

11. Moved and agreed the Association adjourn until Monday morning and reconvene at 9:30. Closed with benediction by Elder J. L. Kimbro.

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Clerk
ELDER W. J. BERRY, Assistant Clerk

MONDAY MORNING:

Met according to appointment.

12. The Association was called to order by the Moderator, and Elder Golden Harris was asked to open the service with song and prayer, after which the further business of the Association was attended to as follows:

13. Agreed that distribution of minutes be made as usual.

14. The Circular Letter was read and adopted and ordered to be printed in our minute. Brother Gold Minter was chosen to write the Circular Letter for next year.

CIRCULAR LETTER

To the churches of the Upper Country Line Association and Primitive Baptists of like faith and order in peace and fellowship at home, greetings:

Through the grace and mercies of God we have been permitted again to meet in an associated capacity, having no other motive in view but to worship Him by speaking and hearing of His wonderful works and love toward men.

We deem it a wonderful blessing that the several churches report in peace. May He so keep us in the future.

We highly appreciate our visiting brethren, sisters and friends from sister Associations and churches, and all that have had a mind to visit with us. May the Lord so keep us in love, peace and fellowship, and give you a mind to visit us again. May we be given to feel the Lord is in the place, and it is good to be here.

Yours in christian bonds,

T. I. SAUNDERS

15. The Finance Committee was called upon for its report, which is as follows:

The Year 1948 Bank balance	$99.44
Contribution from churches as shown in Table	$321.00
Contribution from other sources	14.00
Total receipts	$335.00

Recommended for disbursements as follows:

For printing, postage and mailing 1300 minutes	$72.00
Contribution to the Moderator	10.00
Paid to the Clerk for his services	20.00
Contribution to Elders visiting this Session	191.00
Miscellaneous expenses incurred and paid	24.50
Total Disbursements	$317.50

Balance in Bank: $116.94.

Note: Bank Account handled by Elder W. C. King.

Financial Report handed in by friends of Lynches Creek:

To the Finance Committee, Upper Country Line Primitive Baptist Association: Following is the Finance report of Lynches Creek Church Community to the Association held there on July 16-18, 1949:

Cash received:

Friends in Community, $113.54; Friends from Mebane, $85.00; Planters Warehouse, Mebane, for ice and water, $60.00. Total $258.54
Disbursements: Coleman Laws Co. Elec. wire, bulbs, etc., $73.77; Coble Hdw. Co., Water spikets, 1.95; McCellands, for paper cups, 1.96; Mebane Ice & Coal Co., for ice, 25.00; Hauling water, 35.00; Danville Hwd. Co. for wire, tin cups, 2.88; Officers and hired work, 39.00.

Total paid out $179.56

Balance on hand: $78.98. It is the desire of the friends of the church that this balance remain with Lynches Creek, and that the sum of $24.50 be paid to Mr. L. E. Phelps which is about one-half the cost of the wire that will become property of the Association.

I have checked the income and disbursements in the hands of Mr. Phelps and find this is a true and accurate report.

Jos. H. Warren, Prospect Hill, N. C.

16. Moved that the Finance Committee's report be received and the Committee returned thanks for their services, which was done. The Clerk is hereby authorized to have published and distributed 1300 minutes among our churches and sister Associations, with special mailing to libraries on request.

17. Agreed to appoint Bros. J. S. Blalock, Gold Minter and A. C. Byrd, a committee, to visit Wolf Island Church and make report at our next session.

RESOLUTION OF THANKS

That the Association express her deep appreciation and gratitude to our good friends of Lynches Creek section, and to all our friends and brethren everywhere who have helped to make this session of the Upper Country Line Association so pleasant for all. The Association feels very grateful indeed to those staunch friends who have given such splendid welcome and fine hospitality to the Association in the Lynches Creek community. The Association feels deeply grateful to our brethren from sister churches for their fine help and support. The Association desires to express to one and all, the sincere and grateful appreciation of all our people for the interest and cooperation shown.

We would not forget the tender hand of Him who has been so merciful, so good, so kind. He is the source of all our blessings. May we thank Him, and adore Him and praise Him from day to day. May we say with the Psalmist, The Lord is good and worthy to be praised by all mankind. May we remember from day to day His benefits, His mercies, His lovingkindnesses, and as we do may His life be exemplified in our lives. May we feel to thank Him above for all temporal as well as spiritual blessings, and for every joy, and for peace which He alone can give. May we look to Him with that sweet assurance He is never very far from His people, and a present help in the time of every trouble. May we thank and adore Him for all that we have, and may He ever be to us the One altogether lovely and the chiefest among ten thousand. The Lord be praised.

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Clerk
ELDER W. J. BERRY, Assistant Clerk

PREACHING SERVICE

Saturday Morning:

Service was opened with song and prayer by Elder Odell Thompson. The introductory sermon was preached by Elder W. J. Berry from Hebrews 12:18-29.

Saturday Afternoon:

Elder George L. Weaver (failed to get text)
Elder Ed Hall (no special text)

Saturday Night:

Elder W. J. Singletary, subject: Wisdom

Sunday Morning:

Services opened by Elder Emmet Stone with song and prayer.

Elder R. W. Gurganus, Matt. 1:20
Elder S. J. Priddy, Eph. 2:4-8
Elder Odell Thompson, All shall hear and come
Elder R. S. Payne, 23rd Psalm

Sunday Afternoon:

Elder Golden Harris, Matt. 5:16
Elder L. L. Yopps, Upon this Rock
Elder J. L. Kimbro, "I came not to do mine own will"
Elder Oscar Broom, This is my meat to do the will of Him that sent me.

Sunday Night:

Elder Emmet Stone, Tit. 2:11-15
Elder A. L. Holloway, Psa. 46:4

Monday Morning:

Elder S. E. Terry, "Ye are the temple of the living God."
Elder P. W. Ashworth, Heb. 11:6 and Rom. 5,6.

Remarks by Elders D. V. Spangler, W. J. Berry and J. W. Gilliam. Gilliam.

Close and remarks by the Moderator, Elder W. C. King.
Benediction by Elder J. L. Kimbro.

LIST OF MINISTERS VISITING THE 1949 SESSION OF THE UPPER COUNTRY LINE ASSOCIATION AND ADDRESSES

Elder W. R. Dodd, Dryfork, Va., Staunton River Association
Elder R. S. Payne, Dryfork, Va., Staunton River Association
Elder P. W. Ashworth, Danville, Va., Staunton River Association
Elder Emmett Stone, Fieldale, Va., Staunton River Association
Elder George Doss, Danville, Va., Staunton River Association
Elder R. W. Gurganus, Jacksonville, N. C., White Oak Association
Elder L. L. Yopps, Jacksonville, N. C., White Oak Association
Elder S. J. Priddy, Princeton, W. Va., Elkhorn Association
Elder Odell Thompson, Copperhill, Va., Smith River Association
Elder S. E. Terry, Meadows of Dan, Va., Smith River Association
Elder G. P. Harris, 2219 1st St., Radford, Va., New River Association
Elder Oscar Broom, R 5, Monroe, N. C. Bear Creek Association
Elder J. L. Kimbro, Kinston, Ala., New Providence Church.
Elder A. L. Holloway, 1203 N. 6th St., Durham, N. C. Lower Country Line Association
Elder J. C. Dunbar, Mt. Airy, N. C., Laurel Springs Association
Elder Ed Hall, Spray, N. C., Laurel Springs Association
Elder W. J. Singletary, Pensacola, Fla., Mt. Zion Association

Home ministers present at this session: Elders W. C. King, J. W. Gilliam, D. V. Spangler, W. J. Berry, Earnest Oakley.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, year the Country Line Association was divided into the Upper and Lower Country line.)

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam's	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
*Greensboro	1950-1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1950.

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts, shall be furnished the Association in each annual report.

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Danville, Va.
Elder W. J. Berry, Elon College, N. C.
Elder Ernest Oakley, R 2, Burlington, N. C.
Elder W. B. Stadler, Martinsville, Va.

Liberated Gifts:

Brother J. W. DeLancey, Reidsville, N. C. (Wolf Island Church)
Brother Harvey Smith, Burlington, N. C. (Bush Arbor Church)

SKETCH HISTORY OF LYNCHES CREEK CHURCH

July 13, 1799, Caswell County, N. C.

Brethren George Roberts, Thomas Vass, Barron Graves, William Brown and Richard Martin, a Presbytery, to attend on Lynches Creek to try to form a constitution of members of several churches. They attended and hopefully performed the work. The names of the members of the said consitution are as follows: John Landers, David Herndon, George Brown, Miles Wells, Tobias Stolcup, Morris Compton, William Yoplin, Samuel Smith, James Byrd, Betty Herndon, Elizabeth Compton, Elizabeth Washborn, Lucy Landers, Frances Compton, Mary Knight, Henrietta Marsh, Rachel Pendergart, Salley Hopper, Sally Ashford, Seania Compton, Mary Compton.

The above named members professing to believe in free salvation by Jesus Christ alone, likewise in the doctrine of the gospel, namely, in original sin, in effectual calling or operation of the Spirit on the mind to the conversion of the soul, in justification by the imputed righteousness of Christ, in sanctification by the Spirit and grace of God in holiness of life, in the perseverance of the saints to eternal life, in the resurrection of the body from the dead, in a general judgment and in future reward and punishments, also in believer's baptism by immersion and the Lord's Supper, and none but believers have a right to them. We believe that the Scriptures of the Old and New Testament are the word of God and is the only rule of faith and pratcice, and ought to be carefully observed and attended to, and gospel discipline kept up and that all members of families should go to worship night and morning in their houses and attend on the public worship of God and especially at conference meetings.

The above writing is taken from the record of the constitution of Lynches Creek Church July 9, 1799. In January, 1816 an arm of 15 members were extended to meet at Harmony meeting house, which were constituted as a church September 15, 1819.

Some of the ministers who have served and preached here are: Elders John Landers, Willis Wells, John Stadler, R. McKee, R. Henslee, A. Compton, Wm. Burns, Ephraim Hawkins, F. L. Oakley, S. P. Terry, James Draghn, L. H. Hardy, W. C. Jones, C. B. Hall, J. E. Adams, W. C. King and J. W. Gilliam. Elder W. J. Berry now serves and preaches here each first Sunday afternoon.

It appears from the records beginning around 1900 this church has had a struggle to maintain regular monthly meetings, but has continued to hold meetings when ministers would come, its membership and friends apparently not willing to give up the cause. At this present time there is no church membership, yet the friends still manifest active interest and the same faith of their fathers, They have amply proved this in their untiring efforts and interest in entertaining the Association this year. This is indeed a unique record.

Associations have been held here in 1899, 1911, 1929 and 1949.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite and will endeavor with the help of the Lord, to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to the miseries which spring from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified ,pardoned and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that associations, councils and conferences of ministers or churches, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the

ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa.46:10; Eph. 1:11; Heb.6:17; Rom.9:15,18) decreed in Himself from all eternity, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas.1:15,17; 1 Jn.1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts 4:27,28; Jn. 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num.23:19; Eph.1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed any thing (Rom.9:11,13, 16,18) because He foresaw it as future, or as that which would come to pass upon such conditions"; Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb.1:3; Job 38:11; Isa.46:10-11; Psa.13:5,6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt.10:26,30,31) least, by His most holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph.1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Althought in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 4:28) immutably, and infallibly, so that there is not anything befalls any (Prov.16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen.8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31,44; Isa.55:10,11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19,21), above and (Dan.3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom.11:32-34; 2 Sam.24:1; 1 Chron.2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa.76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen.1:20; Isa.10:6,7,12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa.1:21; Jn.2:16) approver of sin. . . . Of Good Works, Chapter XVI, Sec. 1: Good Works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the

warrant thereof are devised by man, out of blind zeal (Matt.15:9; Isa. 19:13), or upon any pretense of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa.26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph.2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil.2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom.6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet.1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom.8:30; 9:11,16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom.5:9,19; Jn.14:19) and union with Him, the (Heb. 6:17,18) oath of God, the abiding of His Spirit and the (1 Jn.3:9) seed of God within them and the nature of the (Jer.22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof"; and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History, p. 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa.27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom.1:5),his obedience, saying, So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom.1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which Iplease, and it shall prosper in the thing whereunto I send it (Isa.55:11); and when Jesus was exceeding sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt.26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa.110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor.1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being transacted.

7. No messenger shall be interrupted while speaking, unless he violate the rules of this decorum.

8. No messenger shall address another in any other term or appelation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C., R 2 100
Big Meadows—Mrs. W. H. Crutchfield, Siler City, N. C., R 1 15
Country Line—Brother A. P. Dabbs, R 1, Yanceyville, N. C. 10
Dan River—Mrs L. K. Wilson, R 2, Ruffin, N. C. 100
Gilliams—L. J. Saunders, R 1, Elon College, N. C. 75
Harmony—Elder Ernest Oakley, R 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, R 5, Reidsville, N. C. 30
Lynches Creek—Mr. Elmo Phelps, R 3, Mebane, N. C. 10
McCray—A. T. DeBruler, R 3, Burlington, N. C. 30
Moon's Creek—Mrs. Henry Sartin, R 4, Danville, Va. 15
Pleasant Grove—Robert Walker, Reidsville, ... 60
Prospect Hill—W. J. Blalock, Prospect Hill, N. C. 40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50
Wolf Island—J. R. Stone, Reidsville, N. C. 50
New Hope—Mrs. Minnie Loftis, R 1, Reidsville, N. C. 25
Monticello—Will Lambeth, Brown Summit, N. C. 25
Greensboro—Mrs. I. E. Neal, Greensboro, N. C. 50

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Abbott's Creek—R. L. Comer, Carthage, N. C. 25
Black Creek—Elder W. E. Turner, 107 W. Lee St., Wilson, N. C. ..25
Bear Creek—Troy Williams, Monroe, N. C. 25
Contentnea—Elder Joshua Mewborn, Snow Hill, N. C. 25
Elkhorn—Elder C. A. Marshall, Welch, W. Va. 15
Kehukee—Elder R. B. Denson, R 2, Rocky Mt., N. C. 25
Lower Country Line—J. J. Whitley, 525 Holloway St., Durham, 100
Lower Mayo—Elder Zeb Rhodes, R 4, High Point, N. C. 15
Little River—Elder E. C. Jones, Varina, N. C. 25
Laurel Springs—E. R. Snead, State Road, N. C. 10
Mill Branch—E. L. Vaught, R 2, Loris, S. C. 15
New River—Guy B. Phillips, Indian Valley, Va. 20
Pigg River—Elder J. D. Wood, Baltimore, Md. 25
Staunton River—Elder W. J. Oakes, Blairs, Va. 50
Smith River—Elder J. G. L. Hash, Endicott, Va. 25
Salem—Elder Z. L. Rhue, High Point, N. C. 15
Seven Mile—Graham Jackson, Godwin, N. C. 15
White Oak—Elder L. E. Bryan, Pink Hill, N. C. 25
Yellow River—T. R. Beedlove, Monroe, Ga. 10
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Primitive Baptist Library. Elon College, N. C. 5
G. A. Daniely, Burlington, N. C. 1
University of North Carolina, Chapel Hill, N. C. 1
Wake Forest College Library, Wake Forest, N. C. 2
Signs of the Times, Rutherford, N. J. 1
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. 1

STATISTICAL TABLE

CHURCHES	CHURCH MESSENGERS	Sun. of Meeting	Ordained Ministers	Baptised	Rec'd by Letter	Restored	Dismissed by Let.	Excluded	Deceased	No. in Fellowship	Contribution
Bush Arbor	A. P. Dabbs, A. C. Byrd, R. T. Simmons	2	2	..	..	1	..	1	1	62	$64.50
Big Meadows	Letter from Sister W. H. Crutchfield	4	..	..	..	..	..	..	..	3	5.00
Country Line ...	Sister Lula Foster* (A. P. Dabbs, acting clerk and deacon)	1	..	..	..	..	..	..	..	1	2.00
Dan River	Gold Minter, A. L. French, Elder D. V. Spangler	4	2	..	..	..	..	..	1	84	40.00
Gilliam's	J. S. Blalock, G. L. Rudd, Elder W. J. Berry	4	2	..	..	..	..	..	..	27	24.00
Harmony	Amos Ward	1	..	..	..	..	..	..	..	4	6.00
Lick Fork	T. I. Saunders, Ernest Chilton, C. L. Saunders*.	1	..	..	..	..	..	..	..	19	12.00
Lynches Creek*..	Represented by Elder W. J. Berry	1	..	..	..	..	..	..	..	...	‡
McCray	A. G. Porterfield, A. T. Debruler, Sister Ruth Jeffreys	3	..	1	..	..	..	..	..	15	48.00
Moon's Creek ...	Sister Henry Sartin	3	..	..	..	..	..	..	..	2	5.00
Oak Grove	Not Represented. See Note below	..	..	..	..	..	..	..	..	1	.....
Pleasant Grove .	R. F. Walker, Loxley Paschal, J. A. Walker	3	..	..	..	1	2	1	2	46	17.00
Prospect Hill ...	Sam Pulliam, W. D. Burch, W. J. Blalock	4	1	..	..	..	..	..	..	18	29.00
Reidsville	T. F. Dallas*, C. O. DeLancey*, Alonzo Somers*	3	..	..	..	..	..	..	..	31	10.00
Wolf Island	W. J. Garner, Fred Talley*, J. W. Stone*, Sister R. D. Shreve, alt ..	2	..	1	1	..	..	..	1	31	11.50
New Hope	A. J. Paschal, Sister Loftis	2	..	..	..	..	..	..	..	9	10.00
Monticello	Hiliary Green	2	..	..	..	..	..	..	..	11	7.00
Greensboro	C. W. Cagle*, J. R. Raynor*, Sister I. E. Neal	1	..	1	..	..	..	..	1	37	20.00
	Absentees marked thus:* Totals	7	3	1	1	3	2	6	402		321.00

*There is at present no membership at this place; the church house and property is kept up by friends and regular monthly meetings are held.

A committee was appointed to determine if there is not yet one member of Oak Grove Church.

Note: Will Church Clerk please carefully examine their statistical records for error each year.

‡See Financial report for Lynches Creek.

OLD FAITH CONTENDER

Published in the cause of truth as it is in Christ, and in the interest of Old School or Primitive Baptists

Subscription Rates: $3.00 a year; 2 Years $5.00

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Elder J. P. Helms, Chairman, Vinton, Va.

Carolina

MINUTES

— of the —

FORTY-FOURTH

ANNUAL SESSION

— of the —

Upper Country Line

Primitive Baptist Association

— Held with —

GREENSBORO CHURCH

July 15, 16, 17

1950

Next Session convenes with Dan River Church, located in Rockingham County, North Carolina, Saturday before the third Sunday in July, 1951.

Officers

ELDER W. C. KING - Moderator	Greensboro, N. C.
ELDER J. W. GILLIAM, - Clerk	Elon College, N. C.

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Proceedings

OF THE FORTY-FOURTH ANNUAL SESSION OF THE UPPER COUNTRY LINE ASSOCIATION, HELD WITH GREENSBORO CHURCH, THIRD SATURDAY, SUNDAY and MONDAY, JULY, 1950.

Services were opened with song and prayer by Elder D. V. Spangler. The Introductory Sermon was preached by Elder W. C. King, from John 16:32, 33. Dismissed by Elder J. W. Gilliam.

After an intermission, conference was opened with song and prayer by Elder B. O. Thompson from the Smith River Association.

1. Called for and read letters from the churches; the messengers were seated and enrolled in the Statistical Table.

2. On motion, Elder W. C. King was chosen Moderator, Elder J. W. Gilliam, Clerk.

3. The Moderator announced the Association organized for business. He then read the following resolution, which was unanimously adopted:

Resolved, that a resolution in our Association last year, dropping all formal corresendence, be rescinded, and that we call the roll of our correspondents of associations and churches as of 1948, and request that they be seated with us, together with all other associations and churches represented as visitors, who are in peace and fellowship at home, and that we appoint messengers to visit the various asociations and churches of our former corresendence.

4. Brethren and messengers from sister Associations were received as follows:

Abbott's Creek: Minutes.
Black Creek: Minutes.
Bear Creek: Elders J. T. Jones.
Contentnea: Minutes.
Elkhorn: Elders S. J. Priddy, J. H. Gentry, Deacon L. B. Hylton and wife.

Kehukee: Brother Lester Bryant and wife.
Lower Country Line: Elder A. L. Holloway, Brethren F. D. Long, Lester Williford, W. A. Whitfield and wife, O. Y. Clayton, and others.
Lower Mayo: Elder Sam Gilbert, Sister Lenia Irving.
Little River: Elder T. F. Adams, Sister Malcomb.
Laurel Springs: Elder J. C. Dunbar.
Mill Branch: Minutes.
New River: Elder Golden Harris, Brethren J. S., and Cecil Phillips, C. H. Harris, Gold Thompson, Willie Graham and others.
Pigg River: Brother Tom Turner, Sister G. T. Franklin.
Staunton River: Elders Raymond Payne, Emmett Stone, P. W. Ashworth, Brethren Wyatt Oakes, P. L. Holley, and others.
Smith River: Elder B. O. Thompson and wife.
Salem: Elder G. W. Hill.
Seven Mile: Minutes.
White Oak: Minutes.
Yellow River: Sister B. A. Malcom.
Durham (Colored): Minutes.

VISITORS:

Brother T. W. Saunders, Sister John Lovelace, from Williamsburg Church; Brother Otis Martin, from Spray Church; Elder Roy Flinchum, from Draper Church.

5. Agreed that the Moderator appoint all Committees, which were appointed as follows: On Arrangements, Moderator and Clerk, J. R. Raynor, C. W. Cagle Mrs. I. E. Neal, Elder D. V. Spangler.

On Finance, Brethren J. D. Simmons, Gold Minter, A. T. Debruler.

6. Called for Circular Letter, which was read and adopted. Brother Roy Simmons was appointed to write the Circular Letter for next year.

7. Appointed correspondents to sister Associations as fol-

lows:

Abbott's Creek: Elder W. C. King.
Black Creek: Elder W. C. King.
Bear Creek: Brethren Elmo Massey, A. T. Debruler.
Contentnea: Minutes.
Elkhorn: Brethren J. S. Blalock, A. C. Byrd, C. S. Carroll.
Kehukee: Minutes.
Lower Country Line: Elder W. C. King, Brethren Gold Minter, A. C. Byrd.
Lower Mayo: Brethren A. C. Byrd, J. D. Simmons.
Little River: Elders W. C. King, D. V. Spangler, Brother Elmo Massey. A. T. Debruler.
Laurel Springs: Elder W. C. King, Brethren C. S. Carroll, Roy Simmons.
Mill Branch: Minutes.
New River: Brother C. S. Carroll.
Pigg River: Brother Ben Wade.
Staunton River: Brother Gold Minter, A. L. French, A. T. Debruler.
Smith River: Minutes.
Salem: Elder W. C. King, Brethren A. C. Byrd Roy Simmons.
Seven Mile: Minutes.
White Oak: Elder D. V. Spangler, Brother C. S. Carroll.
Yellow River: Minutes.

8. Agreed that the next session of this Association be held with Dan River Church, Rockingham County, beginning on Saturday before the third Sunday in July, 1951, and continue three days. Elder D. V. Spangler was chosen to preach the Introductory Sermon, Elder W. J. Berry to be his alternate.

9. On motion, adjourn the business conference for preaching. Closed with song and prayer by Elder W. J. Berry.

MONDAY MORNING:

Met pursuant to adjournment, with song and prayer by Elder P. W. Ashworth.

Financial Report.

RECEIPTS:

Balance in Bank	$116.20
Received from churches	438.00
Received from friends	26.00
Total	$580.20

EXPENDITURES:

Printing and mailing Minutes	$72.00
Allowed for Moderator	10.00
Allowed for Clerk	20.00
Paid to Visiting Ministers	134.00
Expences for School Building	125.00
For Ice	15.00
Balance left in Bank	$204.20
Total	$580.20

11. Reports received, and Committees discharged.

12. Agreed that the Clerk have 1200 copies of these Minutes printed and distributed among our churches and correspondents.

13. Read and approved Minutes.

14. On motion agreed to adjourn to time and place of our next session, the Lord willing.

Dismissed by song, and benediction by Elder W. J. Berry.

CIRCULAR LETTER

It is my desire to send Christian Greetings to the churches of the Upper Country Line Association, and Primitive Baptists of like faith and order, that are in peace and fellowship.

By the mercy and grace of God, we have been blessed to meet again in peace, love and fellowship to worship the only true and living God, one who has all power.

We appreciate our visiting brethren, sisters and friends from sister Associations and churches who have had a mind to come and be with us.

May we be blessed to live in peace love and fellowship, and we hope that you will have a mind to continue to visit us.

May we all feel that the Lord has been in our midst.

Yours in fellowship,

—GOLD MINTER

RESOLUTION OF THANKS

The Upper Country Line Primitive Baptist Associatioon, meeting with the church at Greensboro, N. C., July 15, 16, 17, 1950, desires to go on record in the following Resolution of Thanks and appreciation:

1st, we desire to acknowledge with deep and grateful appreciation, the turning of the hand of the Lord upon us in all the mercies and blessings enjoyed at all times, and under all circumstances receiving them in humble gratitude from His own precious hand. We feel that all blessings and mercies are most freely bestowed upon His little ones without any merit or worthiness on their part, all of which should humble us and keep us low at His feet, and at the feet of one another. We desire to thank and adore Him for a true spirit of gratitude and praise at all times.

2nd, the Association feels deeply grateful to those in charge of the Greensboro Public Schools for the use of the Senior High School building and grounds; to the Lee's Chapel Methodist Church and Forrest Avenue Tabernacle Church for furnishing tables to be used by the public on the lawn; to the Sykes and Ritters Florist for flowers; to Brother J. D. Oakley for transporting water tank from Lower Country Line Association for the use of this tank at this session; to Mr. Odell Lambeth, Hanes Funeral Home for furnishing tents and arranging for loud speaker for the occasion; and to the sister churches and friends for their fine spirit of co-operation and support in taking care of the necessary requirements in making this session so pleasant for all who attended. To all, please accept our hearty thanks and appreciation.

ELDER W. C. KING Moderator
ELDER J. W. GILLIAM, Clerk.

PREACHING SERVICE

Service was opened with song and prayer by Elder D. V. Spangler. Introductory Sermon was preached by Elder W. C. King, from John 16:32, 33.

Saturday:

Elder Emmett Stone, The Life I Now Live.
Elder Odell Thompson, Acts 8:26.
Elder A. L. Holloway, Crown of thorns.

Saturday Night:

Elder Jimmie Jones, Luke 6:21.
Elder D. V. Spangler, Isa. 42:4.
Elder J. C. Dunbar.
Elder Sam Gilbert.
Dismissed by Elder S. J. Priddy.

Sunday:

Elder Golden Harris, These Three are one.
Elder S. J. Priddy.
Elder Joe Bowles.
Elder Jack Pulliam.
Elder Ed. Hall.
Elder J. H. Gentry.
Dismissed by the Moderator.

Monday:

Elder George Hill.
Elder P. W. Ashworth.
Elder Golden Harris.
Closed by Elder W. C. King.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, year the Country Line Association was divided into the Upper and Lower Country Line.)

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam's	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
Greensboro	1950-1933-1915
*Dan River	1951-1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1951

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report same to the Association, furnishing the full name and address of the gift of gifts.

Second: That any information covering the full status of her gifts including their name and address, shall be furnished the Association in each annual report.

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Danville, Va.
Elder W. J. Berry, Elon College, N. C.
Elder Ernest Oakley, R 2, Burlington, N. C.
Elder W. B. Stadler, Martinsville, Va.
Elder Harvey Smith, Burlington, N. C.

Liberated Gifts:

Brother J. W. DeLancey, Reidsville, N. C. (Wolf Island Church)

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Kehukee—Elder R. B. Denson, R 2, Rocky Mt., N. C.	25
Lower Country Line—J. J. Whitley, 525 Holloway St., Durham	100
Lower Mayo—Elder Zeb Rhodes 3103 Kivett Dr., High Point, N. C.	15
Little River—Elder E. C. Jones, Varina, N. C.	25
Laurel Springs—E. R. Snead, State Road, N. C.	10
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Samuel Colgate Baptist Historical Collection, Rochester, N. Y.	1

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Bush Arbor—J. D. Simmons, Elon College, N. C., R 2 100
Big Meadows—Mrs. W. H. Crutchfield, Siler City, N. C., R 1 15
Country Line—Brother A. P. Dabbs, R 1, Yanceyville, N. C. 10
Dan River—Mrs. L. K. Wilson, R 2, Ruffin, N. C. 100
Gilliams—L. J. Saunders, R 1, Elon College, N. C. 75
Harmony—Elder Ernest Oakley, R 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, R 5, Reidsville, N. C. 30
Lynches Creek—Mr. Elmo Phelps, R 3, Mebane, N. C. 10
McCray—A. T. DeBruler, R 3, Burlington, N. C. 30
Moon's Creek—Mrs. Henry Sartin, R 4, Danville, Va. 15
Pleasant Grove—Robert Walker, Reidsville, N. C. 60
Prospect Hill—W. J. Blalock, Prospect Hill, N. C. 40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50
Wolf Island—J. R. Stone, Reidsville, N. C. 50
New Hope—Mrs. Minnie Loftis, R 1, Reidsville, N. C. 25
Monticello—Will Lambeth, Brown Summit, N. C. 25
Greensboro—Mrs. I. E. Neal, Greensboro, N. C. 50

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite and will endeavor with the help of the Lord, to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this Gd has revealed Himself in His word under the character of Father, Son and Holy Ghost.

2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to the miseries which spring from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible

that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that associations, councils and conferences of ministers or churches, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing our people at this time is a follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa.46:10; Eph. 1:11 Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas. 1:15, 17; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27,28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom.9:11,13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions"; Chapter V: Divine Providence, Sec. 1:

God, the Creator of all things, in His infinite power and wisdom, doth (Heb.1:3; Job 38:11; Isa.46:10-11; Psa.13:5,6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt.10:26,30,31) least, by His most holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably, and infallibly, so that there is not anything befalls any (Prov.16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second couses, either (Gen.8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31,44; Isa.55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom.4:19,21), above and (Dan.3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa.76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen.1:20; Isa.10:6,7,12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa.1:21; Jn.2:16) approver of sin . . . Of Good Works, Chapter 16, Sec. 1: Good works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt.15:9; Isa. 19:13), or upon any pretense of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa.26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph.2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil.2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet.1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom.8:30; 9:11,16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom.5:9,19; Jn.14:19) and union with Him, the (Heb. 6:17,18) oath of God, the abiding of His Spirit and the (1 Jn.3:9) seed of God within them and the nature of the (Jer.22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof"; and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first

to last, is of the pure, unmerited, almighty grace of God." (Hassell's History, p. 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa.27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa.55:11); and when Jesus was exceeding sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt.26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa.110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being transacted.

7. No messenger shall be interrupted while speaking, unless he violate the rules of this decorum.

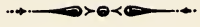
8. No messenger shall address another in any other term or appelation other than the title of brother.

9. The names of the members composing the Association shall be

enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.



STATISTICAL TABLE

CHURCHES	NAMES OF MESSENGERS	Sun. of meeting	Ordained Ministers	Rec'd by Baptism	Rec'd by Letter	Restored to Fel.	Dis. by Letter	Excluded	Deceased	No. in Fellowship	Contribution
Bush Arbor	A. P. Dabbs, A. C. Byrd, R. T. Simmons, W. R. Apple, Alt.	2	3	5	..	..	..	..	..	67	$74.50
Big Meadows ...	Sisters Seymore Johnson, Herbert Farrell	4	..	..	1	..	..	..	..	4	5.00
Country Line ..	Elder W. J. Berry, Brother A. P. Dabbs	1	..	1	..	..	..	..	..	2	2.00
Dan River*	W. C. Vipperman, A. L. French, Gold Minter, Allie Rice, Alt.	4	1	4	..	..	..	..	2	86	50.00
Gilliams	Elder J. W. Gilliam, Deacons J. S. Blalock, Nathan Massey	4	2	..	..	..	..	..	..	27	35.00
Harmony	A. A. Ward, Sister Sarah Ward	2	..	..	..	..	..	..	1	4	5.00
Lick Fork	*	1	..	..	..	..	..	..	..	18	11.50
Lynches Creek .	Elder W. J. Berry	1	..	..	..	..	..	..	..	..	3.00
McCray	A. T. Debruler, A. G. Porterfield * Sister Ruth Jeffreys	3	..	4	..	..	..	..	1	18	71.00
Moon's Creek ..	Sister Henry Sartin	3	..	..	..	..	..	..	..	1	5.00
Oak Grove	.....										
Pleasant Grove .	R. F. Walker, Loxley Paschal, Fred Cobb, J. A. Walker, Alt.	3	..	1	..	..	..	..	1	44	18.00
Prospect Hill ..	W. D. Burch, W. M. Aldridge, Willie J. Blalock	4	..	1	..	..	..	..	2	18	32.00
Reidsville	Alonzo Somers, C. I. Delancey	3	..	..	..	..	..	..	1	29	10.00
Wolf Island	Not Represented	2	..	..	..	..	..	..	..	31	
New Hope	A. J. Paschal, Sisters Minnie Loftis, Lessie Smithey	2	..	..	..	..	1	..	..	8	8.00
Monticello	J. L. Saunders, Sister Christmon	2	..	1	..	..	..	..	..	12	8.00
Greensboro	C. W. Cagle, J. R. Raynor, Sister I. E. Neal	1	..	2	..	..	..	..	1	36	100.00

*Following the June meeting it was decided by the members of Lick Fork Church to suspend their July meeting for the Lower Country Line Association; therefore there was no conference held before our Association to appoint messengers Chas. L. Saunders, church clerk

286.4

Minutes

— of the —

FORTY-FIFTH ANNUAL SESSION

— of the —

Upper Country Line Primitive Baptist Association

— held with —

DAN RIVER CHURCH
JULY 14, 15, 16,

1951

Next Session convenes with Moon's Creek Church, Caswell County, N. C., Saturday before the third Sunday in July, 1952

Officers

ELDER W. C. KING - Moderator ..... Greensboro, N. C.
ELDER J. W. GILLIAM - Clerk .... Elon College, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
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Proceedings

OF THE FORTY-FIFTH ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE DAN RIVER CHURCH, THIRD SATURDAY, SUNDAY, AND MONDAY , JULY 14, 15, 16, 1951.

The Introductory Sermon was preached by Elder D. V. Spangler, from Ephesians 2:20.

After an intermission, conference was opened with song and prayer by Elder Odell Thompson.

1. Called for and read letters from the churches; the messengers were seated and enrolled in the Statistical Table.

2. On motion, Elder W. C. King was chosen Moderator, and Elder J. W. Gilliam, Clerk.

3. The Moderator announced the Association organized for business.

The following resolution was adopted by the association:

Since there is some confusion and misunderstanding in the bounds of Salem Association, ,we deem it advisable that we discontinue formal correspondence with them until such time that peace and fellowship has been established.

4. Brethren and messengers from sister Associations were received and seated as follows:

Abbott's Creek: Minutes.

Black Creek: Minutes. Brother and Sister G. C. Coleman.

Bear Creek: Minutes.

Contentnea: Minutes.

Elkhorn: Minutes.

Kehukee: Minutes. Brother Corronne Bryant.

Lower Country Line: Minutes. Elders Fred W. Rhodes, L. P. Martin, Brethren F. D. Long, O. Y. Clayton, Lester Williford, and others.

Lower Mayo: Minutes. Elders James G. Gardner and Jack Pulliam.

Little River: (Min.) Elder T. F. Adams and wife, Elder E. C. Jones.

Laurel Springs: (Min.) Elder Ed Hall.

Mill Branch: Minutes.

New River: (Min.) Elder Golden Harris, Bros. J. S. and H. E. Phillips, Sister Reid, Bro. I. S. Best and others.

Pigg River: (Min.). Elders C. E. Turner, P. J. Washburn, Bros. Musco and Homer Minter and others.

Staunton River: (Min.) Elders W. R. Dodd, P. W. Ashworth, Emmett Stone, George Doss, Bros. Wyatt Oakes, R. C. Dalton Sam Slaughter and others.

Smith River: Elders Odell Thompson, S. L. Moran, S. E. Terry, Ben H. Martin, Bro. Geo. Terry and wife, Sister Thompson and others.

Seven Mile: (Min.) Bro. B. L. Godwin.

White Oak: Minutes.

Yellow River: Minutes.

Durham Colored: Minutes.

VISITORS:

Salisbury Association (Maryland): Sister Mildred Dykes, Brother Handy Truitt and wife, Sister Bertie Dryden; from Williamsburg Church: Bros. J. C. Hall, T. W. Saunders, Alzore Moore; from Pocotalico Association (W. Va.) Elder George Weaver; Salisbury Asso., Bro. J. M. Shockley. From Western Primitive, Ala., Elder J. J. Collins

5. Agreed that the Moderator appoint all Committees, which were appointed as follows:

Committee on Arrangements: Moderator and Clerk, and messengers from Dan River Church

Committee on Finance: Brethren J. D. Simmons, Gold Minter, and A. T. Debruler.

6. Called for Circular Letter, which was read and adopted. Brother J. S. Blalock was appointed to write the Circular Letter for next year.

7. Appointed correspondence to Sister Associations as follows:

Abbotts Creek: Bro. C. S. Carrol.
Black Creek: Elder W. C. King.
Bear Creek: Bro. Elmo Massey.
Contentnea: Minutes.
Elk Horn: Minutes.
Kehukee: Elder J. W. Gilliam.
Lower Country Line: Elder W. C. King, Bro. Elmo Massey, A. C. Cox.
Lower Mayo: Bro. R. T. Simmons.
Little River: Elder W. C. King, Elmo Massey, C. S. Carroll.
Laurel Springs: Elder W. C. King.
Mill Branch: Minutes.
New River: Elder W. C. King, Bro. C. S. Carroll.
Pigg River: Bro. Ben Wade.
Staunton River: Bros. Coley Cox, Gold Minter, Loyd French, Elder J. W. Gilliam.
Smith River: Elder W. C. King.
Seven Mile: Bro. C. S. Carroll.
White Oak: Bro. C. S. Carrol.
Yellow River: Minutes.

8. Agreed that the next session of this association be held with Moon's Creek Church, beginning on Saturday before the third Sunday in July, 1952, and continue three days.

9. Reports received and committees discharged.

10. Agreed that the Clerk have 1200 copies of these minutes printed and distributed among our churches and correspondents.

11. Read and approved minutes.

12. On motion agreed to adjourn to time and place of our next session, the Lord willing.

FINANCIAL REPORT:

Receipts:

Balance in Bank	$204.20
Received from churches	425.85
Received from friends	59.25
Total	$689.30

Expenditures:

Printing anl mailing minutes	$72.00
Allowed for Moderator	10.00
Allowed for Clerk	20.00
Paid to visiting ministers	200.00
Miscellaneous Expenses	141.14
Total	$443.14
Balance on Deposit	-246.16

RESOLUTION OF THANKS

First of all, we desire to thank and adore the God of our salvation for all blessings so bountifully bestowed upon us each and every day we live. For health, for food, and for the preservation of our lives. For all spiritual blessings in Christ Jesus. For His providential care and tender mercy at all times. For the peace and joy we have felt in this Association. For the fellowship and love maniefsted among the brethren.

May these blessings be recieved as from thy precious hand; may they humble us and bring us very close to thee and to each other, and cause us to lift up our voice in thanksgiving unto thee.

Resolved furthermore, that we express our appreciation to Tom Smothers proprietor of Smother's Warehouse for furnishing water for the Association held with the church at Dan

River, and to Leader and Watt's Warehouse for furnishing ice for the Association, and to the Wilkerson's Funeral Home for tents, loudspeaker, for fans etc; also the A. E. Fair Funeral Home of Leaksville and the Sugg's Funeral Home of Leaksville for tents.

We would also express our appreciation to Brother Alec Davis for parking space furnished the Association for parking cars, and last, but not least, we would express our thanks and appreciation to the brethren and sisters of Dan River Church for the fine entertainment in their homes, for the excellent preparation of food and the wonderful reception. We most sincerely thank you, one and all, and may the blessings of the Lord be multiplied to you.

CIRCULAR LETTER

At the last Association I was appointed to write the Circular Letter for the Association this year. Since that time, my mind has dwelt upon the matter, and I trust that it is with humility and thanksgiving to God that I approach this task. I know that if it were not for the sustaining hand of God that I would stray from the straight and narrow path and it is His power that keeps us all in that state of smallness from which we can look up to, and esteem our brethren.

I want to extend greetings and a warm welcome in behalf of the Upper Country Line Association to our visiting brethren, sisters and friends from other Associations, and we trust that their stay among us will be pleasant.

It is through the mercy of God that we can assemble again in peace and love and fellowship to worship Him, and it is my earnest desire that His grace will continue to dwell among us and will sustain us in our true perspective; we could then realize that we are most insignificant in the sight of God, and that we need His strength and guidance all the days of our life.

I know by my own experience in travelling this way that it is not in man's power to guide and direct his thoughts and steps in such a way that would honor the living God. He is the anchor of our being and without Him we would be as chaff before the wind.

In closing, I want to say that humility and reverence are necessary in the lives of Christian people, and we should pray to God that He will give us understanding hearts and a knowledge of His truths and the desire to sit at the feet of our brethren.

Your brother in hope,

—ROY T. SIMMONS

PREACHING SERVICE

Saturday Morning:
Elder D. V. Spangler, Eph. 2:20.

Saturday Afternoon:
Elder S. L. Moran, If the righteous scarcely be saved, etc.
Elder Odell Thompson, The love of God.
Elder Letcher Martin, Excused himself.
Elder B. H. Martin, Psa. 133:1-3.
Elder Cecil Turner, John 10:3.

Saturday Night:
Elder Emmett Stone, 1 Cor. 15:15, 16.

Sunday Morning:
Elder J. J. Collins, Heb. 11:5.
Elder W. R. Dodd, Matt. 18:24.
Elder J. J. Collins, Song of Solomons, Rose of Sharon.
Elder George L. Weaver, 1 Cor. 3:13.

Sunday Afternoon:
Elder James Gardner, Luke 2:8-12.
Elder F. W. Rhodes, no special text.
Elder Sam Terry, no special text.

Sunday Night:
Elder George Doss, Eph. 2:10.
Elder Ed Hall, Isa. 9:6.
Brother B. L. Godwin, They that make idols.
Elder George Doss

Monday Morning:
Association opened by Elder George L. Weaver
Elder E. C. Jones, The elect lady.
Elder Layton Wingfield, Rom. 5:1.
Elder P. W. Ashworth, Rom. 6:1.
Elder Roy Flinchum, excused himself.
Elder Golden Harris, 1 Cor. last verse.
Elder P. J. Washburn, Rom. 8:8.
Elder T. F. Adams, Isa. 41:18.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, the year the Country Line Association was divided into the Upper and Lower Country Line.)

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam'c	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
Greensboro	1950-1933-1915
Dan River	1951-1934-1916
New Hope	1935-1917
*Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1952.

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report the same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information vovering the full status of her gifts including their name and daddres, shall be furnished the Association in each annual report.

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Annapolis, Md.
Elder W. J. Berry, Elon College, N. C.
Elder Ernest Oakley, Rt. 2, Burlington, N. C.
Eldder W. B. Stadler, Martinsville, Va.
Elder Harvey Smith, Burlington, N. C.

Liberated Gifts:

Brother J. W. Delancey, Reidsville, N. C. (Wolf Island Church).

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C. 100
Big Meadows—Mrs. Herbert Farrell, Pittsboro, N. C. 15
Country Line—A. P. Dabbs, Rt. 1, Yanceyville, N. C. 10
Dan River—Mrs. L. K. Wilson, Rt. 2, Ruffin, N .C 100
Gilliams—L. J. Saunders, Rt. 1, Elon College, N. C. 75
Harmony—Elder Ernest Oakley, Rt, 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, Rt. 5, Reidsville, N. C. 30
Lynches Creek—Mr. Elmo Phelps, Rt. 3, Mebane, N. C. 10
McCray—A. T. Debruler, Rt. 3, Burlington, N. C. 30
Moon's Creek—Mrs. Henry Sartin, Rt. 4, Danville, Va. 15
Pleasant Grove—Robert Walker, Rt. 1, Reidsville, N. C. 60
Prospect Hill—W. J. Blalock, Prospect Hill, N. C. 40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50
Wolf Island—J. R. Stone, Reidsville, N. C. 50
New Hope—Mrs. Minnie Loftis, Rt. 1, Reidsville, N. C. 25
Monticello—Mrs. Hilliary Green, Dundas, Va. 25
Greensboro—Mrs. I. E. Neal, Greensboro, N. C. 50

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Abbott's Creek—R. L. Comer, Carthage, N. C. 25
Black Creek—Eld. W. E. Turner,, 403 Monticello Dr., Wilson, N. C. 25
Bear Creek—T. A. Williams, Rt. 2, Monroe, N. C. 25
Contentnea—Elder J. E. Mewborn Snow Hill, N. C. 25
Elkhorn—Elder C. A. Marshall, Welch, W. Va. 15
Kehukee—Elder R. B. Denson, Rt. 2, Rocky Mt., N. C. 25
Lower Country Line—J. J. Whitley, 525 Holloway Durham, N. C. .. 100
Lower Mayo—Elder Zeb Rhodes 3103 Kivett Dr., High Point, N. C. 15
Little River—Elder E. C. Jones, Varina, N. C. 25
Laurel Springs—E. R. Snead, State Road, N. C. 10
Mill Branch—E. L. Vaught, Rt .2, Loris, S. C. 15
New River—Guy B. Phillips, Indian Valley, Va. 20
Pigg River—Elder J. D. Wood, Rt. 5 ,Baltimore 7, Md. 25
Staunton River—W. J. Oakes, Blairs, Va 50
Smith River—Elder J. G. L. Hash, Rt. 3, Ferrum, Va. 25
Salem—Elder Z. L. Rhue, High Point, N. C. 15
Seven Mile—Graham Jackson, Rt. 1, Godwin, N. C. 15
White Oaw—Elder L. E. Bryan, Beulaville, N. C. 25
Yellow River—T. R. Breedlove, Monroe, Ga. 10
Durham Colored—S. A. Bass, 2106 Concord St., Durham, N. C. 15
Primitive Baptist Library—Elon College, N. C. 5
G. A. Daniely, Burlington, N. C. 1
University of North Carolina, Chapel Hill, N. C. 1
Wake Forest College Library Wake Forest, N. C. 2
Signs of the Times, Annapolis, Md. 1
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. .. 1

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite aid will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.

2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with hismself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churchs, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to thte church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and coontention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neithr the author of sin (Jas. 1:15; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 99:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions;" Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10, 11; Psa. 13:5, 6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2.28) immutably, and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the naature of second causes, either (Gen. 8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7. 12) ends; yet so as the sinfulness of their acts proceedeth only

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N. B. We believe that God has wrought all the works of His children in them (Isa 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto oliness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nautre of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History page 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidest, Seek ye My face, my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear His words, O My Father, if it bbe possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our

will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

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1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No mesenger shall speak more than three times on the same subject without permission from the Association.

6. No messenger shall be interrupted while speaking, unless he violate the Rules of this Decorum.

8. No messenger shall address another in any other term or apellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

STATISTICAL TABLE

CHURCHES	MESSENGERS	Sun. of Meeting	Rec'd by Baptism	Rec'd by Letter	Restored	Dis. by Letter	Excluded	Deceased	Membership	Contribution
Bush Arbor	A. P. Dabbs, A. C. Byrd, R. T. Simmons	2	3	..	..	..	..	3	67	$60.50
Big Meadows ...	None appointed	4	..	..	..	..	..	1	3	6.00
Country Line ..	Sisters Lula Foster, Lessie Clayton	1	..	..	..	..	..	..	2	6.00
Dan River	H. T. Weatherford, Carl Vipperman, S. L. French, A. C. Cox, Alt. ..	4	6	1	..	..	1	1	91	50.00
Gilliams	Leonard Rudd, C. F. Somers, J. S. Blaylock, B. L. Paschal	4	3	..	..	..	..	..	30	43.00
Greensboro	C. W. Cagle, J. R. Raynor, J. H. Swaim	1,3	7	1	..	..	..	..	44	50.00
Harmony	Amos Ward	3	..	..	..	..	..	..	4	5.00
Lick Fork	F. R. McKinney, C. L. Saunders, Ernest Chilton	1	..	..	..	..	1	2	16	13.50
McCray	A. T. Debruler, Will Brooks, Ruth Jeffreys	3	2	..	..	..	..	..	20	72.00
Monticello	Jesse Saunders, Hilliary Green	2	..	..	..	..	1	1	10	7.65
Moon's Creek ...	Sister Henry Sartin	3	..	..	..	..	..	..	1	5.00
New Hope	Adolph Paschal	2	..	..	..	..	..	..	8	2.00
Pleasant Grove .	Loxley Paschal, Robert Walker, Florence Pryor	3	..	..	1	1	..	1	43	21.50
Prospect Hill ...	W. D. Burch, W. M. Aldridge, W. J. Blalock	4	..	..	..	..	..	..	18	40.00
Reidsville	Alonzo Somers, C. J. Delancey, Sister Sallie Bennett	3	..	..	1	..	1	..	29	15.00
Wolf Island	W. L. Garner, J. R. Stone, Fred Talley, J. W. Stone, alt.	2	3	..	1	..	..	4	32	32.70
	Absentees marked thus * Totals	..	24	2	3	1	4	13	410	427.85

286.4

Minutes

— of the —

FORTY-SIXTH ANNUAL SESSION

— of the —

Upper Country Line Primitive Baptist Association

— Held With —

MOON'S CREEK CHURCH

July 19, 20, 21,

1952

1953 Session convenes with New Hope Church

— Offcers —

ELDER W. C. KING - Moderator Greensboro, N. C.
ELDER D. V. SPANGLER - Clerk, Box 1271, Danville, Va.
BRO. HENRY SWAIM - Ass't Clerk, Greensboro, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

Proceedings

Of the Forty-Sixth Annual Session of the Upper Country Line Primitive Baptist Association, held with the Church at Moon's Creek, third Saturday, Sunday and Monday, July 19, 20, and 21, 1952

The Church at Moon's Creek requested that Elder Harvey Smith preach the Introductory Sermon.

After an intermission, conference was opened with song and prayer by Elder W. B. Stadler.

1. Called for, and read letters from the churches. Churches and messengers seated as shown in Statistical Table.

It was agreed unanimously last year at our Association that we drop formal correspondence with the Salem Association until such time as peace and order had been restored.

It is our information and belief that the Wolf's Island Church has failed to recognize this agreement. We therefore recommend that they not be seated at this session of the Association.

The above motion was carried.

2. On motion Elder W. C. King was chosen as Moderator, and Elder D. V. Spangler, Clerk, who called to his assistance, Brother Henry Swaim.

3. The Moderator announced the Association organized for business.

4. Resolution: Inasmuch as there is confusion and division among some of our churches and associations, and inasmuch as we desire to walk according to the order of the gospel and receive those who are not partakers of such confusion, we desire to make known to our brethren our position, hoping that peace and fellowship will soon be restored. Be it therefore resolved:

That we receive all our correspondence with the following exceptions:

1. We do not seat any Association that is divided among themselves, or churches that are divided.

2. The ministers who come among us whose churches or Associations have not officially seated with the Salem Assoc- or themselves taken any part in these things, will be welcome among us, and it is our hope that the Lord will bless our coming together to His glory and praise.

By motion and second the above Resolution was adopted.

5. Brethren and messengers from sister Associations were received and seated as follows:

Black Creek: Minutes.

Bear Creek: Minutes, Elder Oscar Broom.

Contentnea: Minutes, Elder J. E. Mewborn, Sister Beulah Mewborn.

Elkhorn: Minutes.

Kehukee: Minutes.

Lower Country Line: Minutes, Brethren Lester Williford, F. D. Long, O. Y. Clayton, W. A. Whitfield, and others.

Note: Deacon Lester Williford of Roxboro Church of the Lower Country Line Association made a statement, saying that Brother F. D. Long had stated to him that he had written Elder J. W. Gilliam a letter forgiving him for whatever he had said or written, and he (Brother Williford) considered the matter closed. Brother Long made a similar statement on Monday, expressing his love and fellowship.

Little River: Minutes, Elder T. F. Adams.

Laurel Springs: Minutes.

Mill Branch: Minutes.

New River: Minutes.

Pigg River: Minutes, Elder O. K. Tench.

Staunton River: Minutes, Elders W. R. Dodd, Raymond Payne, P. W. Ashworth, George Doss, Brother Wyatt Oakes, and others.

Smith River: Minutes.

Seven Mile: Minutes.

White Oak: Minutes.

Yellow River: Minutes.

Durham Colored: Minutes.

Visitors: Sister Mamie Rowe from Baltimore; Elder J. J.

Collins, from Geneva, Alabama.

6. Agreed that the Moderator appoint all Committees, which were appointed as follows:

Committee on Arrangements: Moderator, Clerk and the messengers from Moon's Creek Church.

Committee on Preaching: Deacons T. I. Saunders, Gold Minter, and A. C. Byrd.

Committee on Finance: Brethren J. D. Simmons, Gold Minter and A. T. Debruler.

7. Called for Circular Letter to be written by Brother J. S. Blalock. Letter read and adopted.

8. Appointed correspondents to sister Associations as follows:

Black Creek: Elder D. V. Spangler.
Bear Creek: Elder Harvey Smith, Brother A. T. Debruler.
Contentnea: Elder D. V. Spangler, Brother Henry Swaim.
Elkhorn: Minutes.
Kehukee: Minutes.
Lower Country Line: Elder W. C. King, Brethren Gold Minter, C. B. Evans, J. H. Swaim, Roy Simmons.
Little River: Elder W. C. King, Brethren E. F. Massey, A. T. Debruler.
Mill Branch: Minutes.
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Pigg River: Minutes.
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Smith River: Minutes.
Seven Mile: Minutes.
White Oak: Minutes.
Yellow River: Minutes.

9. Agreed that the next session of this Association be held with New Hope Church, beginning on Saturday before the third Sunday in July, 1953, and continue three days. Elder J. C. Paschal to preach the Introductory Sermon.

10. Reports received and Committees discharged.

FINANCIAL REPORT

RECEIPTS:		
Balance carried over from last year		$256.15
Received from churches and friends		399.50
Received from friends		16.00
Total		$671.65
DISBURSEMENTS:		
Miscellaneous expenses	$59.00	
Clerk's Fee	20.00	
To Moderator	10.00	
Visiting Ministers	117.00	
Printing and mailing 1200 Minutes	65.65	
Total Disbursements	$271.65	
Balance in Bank	$400.00	$671.65

Motion to build shed on the grounds of Bush Arbor Church for storing the seats was carried. Committee appointed to take care of this matter: Brethren A. C. Byrd, Gold Minter, A. T. Debruler.

11. Agreed that the Clerk have 1200 copies of these Minutes printed and distributed among our churches and correspondendents.

12. Read and approved Minutes.

13. On motion agreed to adjourn to time and place of our next session, the Lord willing.

ELDER W. C. KING, Moderator
ELDER D. V. SPANGLER, Clerk.

PREACHING SERVICE

Saturday Morning:

Elder Harvey Smith, Introductory Sermon. Clerk failed to get the text.

Saturday Afternoon:

Elder O. K. Tench, (failed to get text).

Saturday Evening:

Elder Emmett Stone, Psa. 91:1.
Elder Raymond Payne, no special text.

Sunday Morning:

Elder W. R. Dodd, Matt. 8:2.
Elder J. J. Collins, 1 Cor. 10:1-17.

Sunday Afternoon:

Elder J. E. Mewborn, Rom. 8:1, 2.
Elder Oscar Broom, 1 Cor. 15:22.

Sunday Evening:

Elder P. W. Ashworth, 1 Jno. 2.
Elder J. C. Paschal, no special text.

Monday Morning:

Elder T. F. Adams, The book of Ruth.
Elder D. V. Spangler, 1 Peter 2.
Elder W. C. King, Isa. 40:1.

CIRCULAR LETTER

To the several Elders, messengers, and members who may compose the Upper Country Line Association: At our last Association I was appointed to write the Circular Letter. I realize I am weak, and do not know how to write. It is my desire to send Christian Greetings to the churches of the Upper Country Line Association, and Primitive Baptists of like faith and order that are in peace and fellowship. My desire and prayer to God is that we may meet in peace one with another.

We appreciate our visiting brethren, sisters and friends from sister Associations who have had a mind to come and be with us. To those of you who have come, we hope you may feel at home with us while we are together, and that you may feel to visit us again from time to time.

In closing I want to say, may the all-seeing Eye keep us by His grace, and in the end receive us all unto Himself in glory. That will be enough.

A little one,

J. S. BLALOCK

RESOLUTION OF THANKS

We desire, most of all, to thank, adore, and bless God from whom all blessings flow for all blessings received each day while we live. Blessings too often are overlooked by many of the Lord's people, but in consequence of these blessings we enjoy the choice blessings of the earth and all spiritual blessings given us in Christ Jesus our Lord. We thank Him for His providential care and tender mercy at all times, for the turning of His precious hand upon us, for the good things in spirit, and a sweet hope of eternity.

As the clouds of trouble and sorrow gather round about us, may we hear Him say to us, Be of good courage. be not afraid; it is I. May we find Him a present help, one always near. If God be for us, who can be against us. God who spared not His own Son, but delivered Him up freely for us all, how shall He not with Him give us freely all things.

We would not forget to thank the Caswell Board of Education for the use of the school building; the Church at Moon's Creek, and all her friends for their interest, support, and every consideration given us during this Association; also Smith Douglas Company for water, and Willie Neal for ice.

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ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite aid will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.

2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with hismself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churchs, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to thte church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

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dren in them (Isa 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto oliness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nautre of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History page 942).

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Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, the year the Country Line Association was divided into the Upper and Lower Country Line.)

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam's	1945-1927-1909
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*Appointed to be held in 1953.

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report the same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts including their name and address, shall be furnished the Association in each annual report.

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Box 1271. Danville, Va.
Elder W. J. Berry, Elon College, N. C.
Elder Ernest Oakley, Rt. 2, Burlington, N. C.
Eldder W. B. Stadler, Martinsville, Va.
Elder Harvey Smith, Burlington, N. C.
Elder G. E. Frazier, Draper, N. C.
Elder J. C. Paschal, Reidsville, N. C.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C. 100
Big Meadows—Mrs. Herbert Farrell, Pittsboro, N. C. 15
Country Line—Mrs. Wiley V. Clayton, Rt. 1, Yanceyville, N. C. .. 10
Dan River—Mrs. L. K. Wilson, Rt. 2, Ruffin, N .C 100
Gilliams—L. J. Saunders, Rt. 1, Elon College, N. C. 75
Harmony—Elder Ernest Oakley, Rt, 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, Rt. 5, Reidsville, N. C. 30
McCray—A. T. Debruler, Rt. 3, Burlington, N. C. 30
Wolf Island—J. R. Stone, Reidsville, N. C. 50
New Hope—Mrs. Minnie Loftis, Rt. 1, Reidsville, N. C. 25
Monticello—Mrs. Hilliary Green, Dundas, Va. 25
Greensboro—Mrs. I. E. Neal, Greensboro, N. C. 50
Prospect Hill—Hattie Griswald 40
Moon's Creek—Mrs. Henry Sartin, Rt. 4, Danville, Va. 15
Pleasant Grove—Robert Walker, Rt. 1, Reidsville, N. C. 60
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50

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Black Creek—Eld. W. E. Turner,, 403 Monticello Dr., Wilson, N. C. 25
Contentnea—Elder J. E. Mewborn Snow Hill, N. C. 25
Elkhorn—Elder C. A. Marshall, Welch, W. Va. 15
Kehukee—Elder R. B. Denson, Rt. 2, Rocky Mt., N. C. 25
Lower Country Line—J. J. Whitley, 525 Holloway Durham, N. C. .. 100
Little River—Elder E. C. Jones, Varina, N. C. 25
Laurel Springs—E. R. Snead, State Road, N. C. 10
Mill Branch—E. L. Vaught, Rt .2, Loris, S. C. 15
New River—Guy B. Phillips, Indian Valley, Va. 20
Pigg River—Elder J. D. Wood, Box 86, Manassas, Va. 25
Staunton River—W. J. Oakes, Blairs, Va 50
Smith River—Elder J. G. L. Hash, Rt. 3, Ferrum, Va. 25
Seven Mile—Graham Jackson, Rt. 1, Godwin, N. C. 15
White Oak—Elder L. E. Bryan, Beaulaville, N. C. 25
Yellow River—T. R. Breedlove, Monroe, Ga. 10
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Wake Forest College Library Wake Forest, N. C. 2
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. .. 1

STATISTICAL TABLE

CHURCHES	MESSENGERS	Sunday of Meet'g	Rec. by Baptism	Rec. by Letter	Restored	Dis. by letter	Excluded	Deceased	Total Members	Contributions
Bush Arbor	A. P. Dabbs A. C. Byrd, R. T. Simmons, W. R. Apple, R. L. Mabe	2†	6	2	..	..	..	2	74	$56.00
Big Meadows	Elder Harvey Smith, Sisters Augusta Johnson, Lora Harrell	4	..	..	..	..	..	..	3	15.00
Country Line	Sisters Lessie Clayton, Lula Foster, Bessie Walker	1	..	1	..	..	..	..	3	11.00
Dan River	Gold Minter, Lloyd French, Coley Cox Harry Wetherford	4	1	..	..	..	..	1	91	50.00
Gilliam's	No tidings	..	..	..	..	..	..	..	..	
Greensboro	C. W. Cagle. J. R. Raynor, J. H. Swaim	1*	..	..	..	..	3	1	..	50.00
Harmony	A. A. Ward	3	..	..	..	..	..	..	4	6.00
Lickfork	Ernest Chilton, C. L. Saunders, T. I. Saunders, Sister Minnie Saunders	1	..	..	..	..	..	1	15	16.00
McCray	A. T. Debruler, J. S. Blalock, Will Brooks, Sister Ruth Jeffreys	3	..	1	..	..	..	..	21	50.00
Monticello	Represented by contribution, Jesse Paschal	2	..	..	..	..	..	..	..	5.00
Moon's Creek	Sister Emma Sartin	3	..	..	..	..	..	..	2	4.00
New Hope	Elders J. C. Paschal, .G. E. Frazier, A. J. Paschal, Sister M. Loftis	2	..	2	..	..	1	..	10	19.00
Pleasant Grove	R. F. Walker, Loxley Paschal, Fred Cobb	3	..	..	1	..	..	2	42	25.00
Prospect Hill	W M. Aldridge, W. D. Burch, Elder W. B. Stadler	4	..	..	..	..	2	1	15	70.50
Reidsville	C. J. Delancey, Alonzo Summers, Sallie Bennett, Kate Mitchell	4	..	..	..	..	..	1	28	10.00
Wolf's Island	Was not seated because of affiliation with the Salem disorder									

*Meetings also held each 3rd Sunday Night.
‡Also fourth Sunday night.

Minutes

— of the —

FORTY-SEVENTH ANNUAL SESSION

— of the —

UPPER COUNTRY LINE

Primitive Baptist Association

— held with —

NEW HOPE CHURCH

July 18, 19, 20,

1953

1954 session convenes with Prospect Hill Church.

— Officers —

ELDER W. C. KING - Moderator, ...Greensboro. N. C.
ELDER D. V. SPANGLER - Clerk, Rt. 5, Danville, Va.
Elder J. W. Gilliam - Assistant Clerk, Elon College, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

Proceedings

Of the Forty-seventh Annual Session of the Upper Country Line Primitive Baptist Association held with the Church at New Hope, Saturday, Sunday & Monday, July 18, 19, 20, 1953.

The Introductory Sermon was preached by Elder J. C. Paschal from Hebrews 10:4.

After an intermission, conference was opened with song and prayer by Elder W. D. Griffin.

Called the roll of churches. Churches and messengers seated as shown in Statistical Table.

On motion, Elder W. C. King was chosen Moderator, and Elder D. V. Spangler, Clerk, who called to his assistance, Elder J. W. Gilliam.

The Moderator announced the Association open for business.

Brethren and messengers from sister Associations were received and seated as follows:

Kehukee: Elders A. B. Ayers, and R. B. Denson, and Sister Ayers and Sister Peele.

Pigg River: Elders J. P. Helms, C. E. Turner, O. K. Tench, J. O. Conner, and James Hollandsworth. Brother E. V. Poff.

Smith River: Elders S. L. Moran, B. O. Thompson, S. E. Terry, Brother G. B. Terry and Sister Terry, Brother P. S. Vest, and Willard Conner.

Staunton River: Elders W. R. Dodd, R. S. Payne, and P. W. Ashworth. Brethren Wyatt Oakes, Raymond Dalton, Rufus Swann, and others.

Contentnea: Minutes.

Seven Mile: Minutes.

Delaware: Minutes.

Delaware River: Minutes.

Virginia Corresponding Meeting: Minutes.

Durham Colored: Minutes.

VISITORS:

Hopewell Association, Alabama: Elder W. D. Griffin & wife.

Salisbury Association, Maryland: Sister Bertha Richardson.

Gooch Memorial Church: Deacons O. Y. Clayton, L. O. Goss, Brother Woody Chambers, Mack Fowler, Sisters Clayton, Goss, Mae Fannie Davis, Virgie Newton, and Sister Alvis Clayton.

Durham Church: Deacon Cecil Massey, Sisters Massey, Copley and Langley.

On motion it was agreed that the Moderator appoint all Committees.

Committee on Preaching: C. S. Carroll, A. C. Byrd, and A. P. Dabbs.

Committee on Finance: Gold Minter, J. D. Simmons, and A. T. Debruler.

On motion, Circular Letter written by Deacon A. C. Byrd, was called for, read, and ordered printed in the Minutes.

On motion, adjourned until Monday morning, July 20, at 9:30 a. m.

MONDAY MORNING, July 20, 1953.

Association opened by song and prayer by Elder J. P. Helms.

Called for report of Finance Committee. Report received, and accepted.

The Committee appointed last year to have a building erected at Bush Arbor Church for storing the benches and other lumber belonging to the Association, reported the work completed. The appreciation of the Association was extended them, and they were discharged.

Appointed visitors to sister Associations as follows:

Kehukee: Elders W. C. King, D. V. Spangler, and J. W. Gilliam. Brethren C. S. Carroll and C. B. Evans.

Pigg River: Elder W. C. King, and Brother C. S. Carroll.

Staunton River: Elders D. V. Spangler, J. W. Gilliam, W. C. King, and J. C. Paschal. Brethren Gold Minter, T. I. Saunders.

Agreed that the next session of the Association be held with Prospect Hill Church, beginning on Saturday before the third Sunday in July, 1954, and continue three days.

Elder W. B. Stadler was requested by the messengers of Prospect Hill Church to preach the Introductory Sermon.

Brother Carl Vipperman was appointed to write the next Circular Letter.

On motion it was agreed to continue the resolutions adopted last year in reference to the Salem disorder and those identified with it.

Resolution: Inasmuch as there is confusion and division among some of the churches and Associations, and inasmuch as we desire to walk according to the order of the gospel and receive those who are not partakers of such confusion, we desire to make known to our brethren our position, hoping that peace and fellowship will soon be restored. Be it therefore resolved:

That we receive all our correspondence with the following exceptions:

1. We do not seat any Association that is divided among themselves, or churches that are divided.

2. The ministers who come among us, whose churches or Associations have not officially seated in the Salem Association, or themselves taken any part in these things, will be welcome among us, and it is our hope that the Lord will bless our coming together to His glory and praise.

By motion and second the above resolution was adopted.

Agreed to omit the reading of the Minutes.

On motion agreed to adjourn to time and place of our next session, the Lord willing.

ELDER W. C. KING, Moderator,

ELDER D. V. SPANGLER, Clerk.

FINANCIAL REPORT

Carried over from last year	$465.65	
Received from churches	417.00	
Total	$882.65	$882.65
Disbursements:		
Printing & mailing 1200 copies 1952 Minutes	$60.00	
Printing & mailing 850 copies 1953 Minutes	45.00	
Miscellaneous expense	70.00	
Clerk's Fee	20.00	
To Moderator	10.00	
Erection of building to house Asso. material	$539.89	
To visiting ministers	137.76	
Total disbursements	$882.65	$882.65

PREACHING SERVICE

Saturday Morning:

Elder J. C. Paschal, Introductory Sermon, text Heb. 10:4.

Saturday Afternoon:

Elder C. E. Turner. Eph. 2:1.
Elder O. K. Tench, Isa. 53.
Elder James Hollandsworth, "What is man?"

Saturday Evening:

Elder R. S. Payne, (failed to get text).
Elder S. E. Terry, (failed to get text).

Sunday Morning:

Elder W. R. Dodd, song and prayer.
Elder J. O. Conner, Rom. 11:33.
Elder W. D. Griffin, Heb. 11:13.
Elder W. R. Dodd, Rom. 8:1, 2.

Sunday Afternoon:

Elder P. E. Ingram, Matt. 3:2.
Elder R. A. May, "Wisdom hath builded her house."
Elder P. W. Ashworth, Rom. 7:13.

Sunday Evening:

Elder W. D. Griffin, Jer. 1.

Monday Morning:

Elder R. B. Denson, 1 Cor. 1:17.
Elder A. B. Ayers, Acts 20:28.
Elder S. L. Moran, "I was with you in much fear," etc.
Elder B. O. Thompson, Exodus 3:3.
Elder J. P. Helms, Acts 8:35.

CIRCULAR LETTER

In behalf of the Upper Country Line Association I want to extend greetings and welcome to all of our visiting brethren, sisters, and friends, and may you feel at home with us and come to see us from time to time.

We believe that every church is independent in matters of discipline, and that Association councils and conferences of ministers or churches are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

As I am so weak to write to you in the Spirit, I will quote some of the Savior's language from the eighteenth chapter of Matthew: "Verily, I say unto you, Except ye be converted, and become as little children. ye shall not enter into the kingdom of heaven.

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

"And whoso shall receive one such little child in My name, receiveth Me. But who shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

May God continue His blessings upon us all and lead us in the way He would have us go.

An unworthy brother.

—A. C. BYRD

RESOLUTION OF THANKS

The Association desires to express to the following parties our appreciation for services rendered the Association during this session. Smith Douglas Company for furnishing water; City Funeral Home in Reidsville, for furnishing the speaker system; J. P. Allen for parking space, and to all in the community who helped in any way prepare for the Association.

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Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
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Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50
Elder D. V. Spangler, C/o Signs of the Times, Rt. 5, B. 332, Danville 50

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RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.
3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.
4. No messenger shall absent himself from the Association while in conference without permission.
5. No mesenger shall speak more than three times on the same subject without permission from the Association.
6. No messenger shall be interrupted while speaking, unless he violate the Rules of this Decorum.
8. No messenger shall address another in any other term or apellation other than the title of brother.
9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite aid will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.

2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with hismself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churchs, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to thte church's

judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and coontention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neithr the author of sin (Jas. 1:15; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 99:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions;" Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10, 11; Psa. 13:5, 6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2.28) immutably, and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the naature of second causes, either (Gen. 8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and gov-

erneth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7. 12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is, nor can be the author or (Psa. 11:21; Jn. 2:16) approver of sin. . . Of Good Works Chapter 16, Sec. 1: Good works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto oliness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nautre of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History page 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidest, Seek ye My face, my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear His words, O My Father, if it bbe possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is

based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Sun. of Meeting	Baptised	Rec'd by Letter	Restored	Dis. by Letter	Excluded	Deceased	Membership	Contribution
Bush Arbor	A. C. Byrr, A. P. Dabbs, J. D. Simmons, R. T. Simmons, alt.	2	2	..	..	..	..	1	72	$69.00
Big Meadows	Sister Herbert Farrell	4	..	..	..	..	..	..	2	8.00
Country Line	Sister Lessie Clayton, Sister Lula Foster	1	..	..	..	..	..	..	3	9.00
Dan River	A. L. French, W. C. Vipperman, C. S. Carrol, H. T. Weatherford, alt.	4	4	..	..	..	2	..	93	50.00
Gilliam's	Nathan Massey, Freeman Somers, Elder J. W. Gilliam	4	..	..	..	4	1	..	23	29.00
Greensboro	C. W. Cagle, J. H. Swaim, J. R. Raynor, Kenneth Key, alt.	1	..	..	..	1	..	..	39	50.00
Lickfork	C. L. Saunders, Ernest Chilton, T. I. Saunders, Sister E. Chilton, alt.	1	..	..	..	2	..	..	13	12.00
McCray's	A. T. Debruler, J. S. Blalock, Ruth Jeffreys	3	..	2	..	..	..	2	21	50.00
Monticello	Sister Scott Chrismon, Leslie Lambeth, J. L. Saunders	2	..	..	..	..	..	1	13	10.00
Moon's Creek	Sister Henry Sartin	3	..	..	..	..	..	..	2	5.00
New Hope	Elds. J. C. Paschal, G. E. Frazier, Bro. A. J. Paschal, Minnie Loftis alt.	2	..	..	..	..	..	..	10	25.00
Pleasant Grove	R. F. Walker, Loxley Paschal and wife	3	2	..	..	..	4	3	38	31.50
Prospect Hill	W. M. Aldridge, W. D. Burch	4	..	..	..	1	..	..	14	58.50
Reidsville	Alonzo Somers, C. I. Delancey, Z. J. McKinney, Sister Somers, alt.	4	..	1	..	..	..	1	29	10.00
Wolf's Island	Was not seated because of affiliation with the Salem disorder									

FEB 1 6 1954

Minutes

— of the —

FORTY-EIGHTH ANNUAL SESSION

— of the —

Upper Country Line

Primitive Baptist Association

Held with

PROSPECT HILL CHURCH

Saturday, Sunday and Monday,
July 17, 18, 19,

1954

1955 Session convenes with Bush Arbor Church

— Officers —

ELDER W. C. KING - Moderator ..... Greensboro, N. C.
ELDER D. V. SPANGLER - Clerk ... Rt. 5, Danville, Va.
ELDER J. W. GILLIAM - Ass't Clerk . Elon College, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

Proceedings

OF THE FORTY-EIGHTH ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION, HELD WITH PROSPECT HILL CHURCH, THIRD SATURDAY, SUNDAY AND MONDAY IN JULY, 1954.

The Introductory Sermon was preached by Elder W. B. Stadler, from Romans 8:29.

After the usual intermission conference was opened by song and prayer, by Elder S. L. Moran, from the Smith River Association.

Called for and read the letters from the churches; the messengers were seated, and enrolled in the Statistical Table.

On motion, Elder W. C. King was elected Moderator, and Elder D. V. Spangler, Clerk, who called to his assistance Elder J. W. Gilliam.

On motion it was agreed that the Moderator appoint all temporary committees.

Committee on Finance: Gold Minter, J. D. Simmons and A. T. DeBruler.

Committee on Preaching: C. S. Carroll, A. C. Byrd and A. P. Dabbs.

Committee on Arrangements: Elder W. B. Stadler and the messengers of Prospect Hill Church.

Messengers and visitors from sister associations were received and seated as follows:

Staunton River: Elders Raymond Payne and W. R. Dodd, Brethren W. J. Oakes, R. C. Dalton and many others.

Pigg River: Elders J. R. Hollandsworth, O. K. Tench, Randolph Perdue, E. C. Jones, J. P. Helms, P. E. Ingram and many others.

Kehukee: Elders W. E. Grimes, A. B. Ayers, Sisters Ayers and Grimes and others.

Contentnea: Elders J. E. Mewborn, Brother Edwards and others.

Smith River: Elders S. E. Terry, S. L. Moran, J. G. L. Hash, Brother George Terry and many others.

Black Creek: Elder W. E. Turner, O. W. Hales and wife and others.

Yellow River of Georgia: M. M. Abshire, Marion and Olin Smith.

South Ouachita, Louisiana: Elder R. W. Rhodes, Brother and Sister McLeod.

Gooch Memorial Church: Deacons O. Y. Clayton, L. O. Goss, Joseph Daniel, Laura Gooch, M. L. Fowler, Woody Chambers and many others.

Shiloh Church: Deacon Claude Hall, and Brother Cooper Hall.

Durham Church: Deacon Cecil Massey, Sisters Riley, Catherine Copley, Massey, Deacon J. J. Whitley and others.

Ebenezer Church, Baltimore, Md.: Sister Mamie Rowe.

Delaware River: R. S. Jarmon and wife.

Union Church: Brother Guy Phillips.

On motion the Circular Letter prepared by Brother Carl Vipperman was called for, read and adopted, and ordered printed in our minutes. Elder D. V. Spangler was appointed to write the Circular Letter for 1955.

On motion adjourned until 9:30 Monday morning.

MONDAY MORNING, July 19, 1954.

Association opened with song and prayer by Elder A. B. Ayers. Called for report of Finance Committee. Report received and accepted.

Appointed correspondents to sister associations as follows:

Pigg River: Elders J. W. Gilliam, D. V. Spangler, W. C. King, Deacon Gold Minter and A. C. Cox.

Smith River: Elders W. C. King, and J. W. Gilliam, Brethren Gold Minter and C. S. Carroll.

Staunton River: Elders Harvey Smith, D. V. Spangler, J. W. Gilliam and W. C. King, Deacon Gold Minter.

Contentnea: Elders W. C. King, D. V. Spangler, Brother C. S. Carroll.

Kehukee: Elders J. W. Gilliam, W. C. King, and Deacon J. H. Swaim.

Black Creek: Elders W. C. King, D. V. Spangler, Deacon Lester Williford and Harry Weatherford.

Agreed that the next session of the Association be held with the Church at Bush Arbor to begin on Saturday before the third Sunday in July, 1955, and to continue three days. Service to begin at 10:00 o'clock a. m.

Elder W. C. King was requested by the messengers of Bush Arbor Church to preach the Introductory Sermon, and Elder Harvey Smith his alternate.

The matter of disposition of the property of Lynch's Creek Church was taken up, and a board of trustees was appointed to keep a check on the property, and make such recommendations to the Association from time to time as they see fit.

Agreed to have 850 copies of the minutes printed and distributed to the churches and associations.

Adjourned to time and place mentioned.

ELDER W. C. KING, Moderator
ELDER D. V. SPANGLER, Clerk
ELDER J. W. GILLIAM, Assistant Clerk

FINANCIAL REPORT

Total received from churches	$454.70	
Received from friends	62.00	
Total received	$516.70	$516.70

DISBURSEMENTS:

Miscellaneous expenses	$145.30	
Clerk's Fee	20.00	
To Moderator	10.00	
Visiting ministers	218.00	
Printing minutes	45.00	
Balance in hands of Clerk	78.40	
Total	$516.70	$516.70

ORDER OF PREACHING

Saturday Morning:

Elder W. B. Stadler, Introductory Sermon, text Rom. 8:29.

Saturday Afternoon:

Elder J. R. Hollandsworth, text, 1 John 4:6.
Elder Raymond Payne, John 6:69.
Elder O. K. Tench, no special text.

Saturday Night:

Elder E. C. Jones, Eph. 2:8.
Elder S. E. Terry, John 5:25.

Sunday Morning:

Elder J. G. L. Hash, song and prayer.
Elder S. L. Moran, Deut. 32:31.
Elder R. W. Rhodes, Luke 15:18.
Elder Randolph Perdue, 1 Tim. 1:2.
Elder W. E. Grimes, 1 Cor. 2:11.

Sunday Afternoon:

Elder J. G. L. Hash, Acts 2:39.
Elder J. E. Mewborn, Job 14:14.
Elder W. E. Turner, Acts 3:1-6.
Elder W. R. Dodd, John 1:1.
Elder P. E. Ingram, "Come ye apart and rest."

Sunday Evening, 8:00 P. M.:

Elder A. B. Ayers, Gen. 24:60.

Monday Morning:

Elder R. B. Denson, John 10:1-5.
Elder A. B. Ayers, Psalm 106:11.
Licentiate Rufus Brown, Mal. 3:16.
Elder J. P. Helms, Psalm 23:4.

CIRCULAR LETTER

To the ministers, messengers and churches who may compose the forty-eighth session of the Upper Country Line Association, our correspondents and our visitors, Greetings in the Lord.

At the last session I was appointed to write this letter and immediately these words came in my mind, "Why not suffer wrong." Personally I feel I need to be reminded of this truth more often than anyone else.

After reading and meditating on the scriptures I want to call your attention to 1 Peter 2:18-25; but first let us consider who Simon Peter was. He was a servant and an apostle of the Lord Jesus Christ, and he was writing to the strangers scattered throughout Pontius, Galatia, Capadocia, Asia and Bithynia. Most all of my life I have felt to be a stranger, and I hope the kind Peter was writing to.

Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take

it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

May the Lord lead and guide us into all truth.

Unworthily yours,

W. C. VIPPERMAN

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, the year the Country Line Association was divided into the Upper and Lower Country Line.)

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam's	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
Greensboro	1950-1933-1915
Dan River	1951-1934-1916
Moon's Creek	1952-1936-1918
New Hope	1953-1935-1917
Monticello	1937-1919
Prospect Hill	1954-1938-1920
*Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1955.

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Rt. 5, Box 332, Danville, Va.
Elder W. J. Berry, Elon College, N. C.
Elder Ernest Oakley, Rt. 2, Burlington, N. C.
Elder W. B. Stadler, Martinsville, Va.
Elder Harvey Smith, Burlington, N. C.
Elder J. C. Paschal, Reidsville, N. C.

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report the same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts including their name and address, shall be furnished the Association in each annual report.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Rt. 2, Elon College, N. C. 75
Big Meadows—Mrs. Herbert Farrell, Rt. 1. Pittsboro, N. C. 8
Country Line—Mrs. Wiley V. Clayton, Rt. 1, Yanceyville, N. C. ... 10
Dan River—Mrs. L. K. Wilson, Rt. 2, Ruffin, N. C. 100
Gilliam's—L. J. Saunders, Rt. 1, Elon College, N. C. 35
Harmony—Elder Ernest Oakley, Rt. 2, Burlington, N. C. 8
Lick Fork—C. L. Saunders, Rt. 5, Reidsville, N. C. 15
McCray—A. T. DeBruler, Rt. 3, Burlington, N. C. 20
New Hope—Mrs. Minnie Loftis, Rt. 1, Reidsville, N. C. 20
Monticello—Mrs. Hilliary Green, Dundas, Va. 15
Greensboro—Mrs. I. E. Neal, Greensboro, N. C. 45
Prospect Hill—Hattie Griswald, Rt. 1, Burlington, N. C. 20
Moon's Creek—Mrs. Henry Sartin, Rt. 4, Danville, Va. 6
Pleasant Grove—Robert Walker, Rt. 1, Reidsville, N. C. 45
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 35
Elder D. V. Spangler, c/o Signs of the Times, Rt. 5, B. 332, Danville 40

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Black Creek—Eld. W. E. Turner,, 403 Monticello Dr., Wilson, N. C. 25
Contentnea—Elder J. E. Mewborn Snow Hill, N. C. 25
Kehukee—Elder R. B. Denson, Rt. 2, Rocky Mt., N. C. 25
Pigg River—Elder J. D. Wood, Box 86, Manassas, Va. 25
Staunton River—W. J. Oakes, Blairs, Va. 25
Smith River—Elder J. G. L. Hash, Rt. 3, Ferrum, Va. 25
Seven Mile—Graham Jackson, Rt. 1, Godwin, N. C. 15
Yellow River—T. R. Breedlove, Monroe, Ga. 10
Durham Colored—S. A. Bass, 2106 Concord St., Durham, N. C. 15
Primitive Baptist Library—Elon College, N. C. 5
University of North Carolina, Chapel Hill, N. C. 1
Wake Forest College Library, Wake Forest, N. C. 1
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. .. 1

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.
3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.
4. No messenger shall absent himself from the Association while in conference without permission.

5. No mesenger shall speak more than three times on the same subject without permission from the Association.

6. No messenger shall be interrupted while speaking, unless he violate the Rules of this Decorum.

8. No messenger shall address another in any other term or apellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite aid will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.

2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with hismself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk

religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churchs, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to thte church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and coontention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neithr the author of sin (Jas. 1:15; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 99:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions;" Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10, 11; Psa. 13:5, 6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2.28) immutably, and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the naature of second causes, either (Gen. 8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence

(Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7. 12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is, nor can be the author or (Psa. 11:21; Jn. 2:16) approver of sin. . . Of Good Works Chapter 16, Sec. 1: Good works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto oliness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nautre of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History page 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidest, Seek ye My face, my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has

said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear His words, O My Father, if it bbe possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Sun. of Meeting	Rec'd by Baptism	Rec'd by Letter	Conf. Faith	Restored to Fel.	Dismissd letter	Excluded	Deceased	Membership	Contribution
Bush Arbor	Eld. H. Smith, A. C. Byrd, J. D. Simmons, Bro. Mabes, alt.	2	2	..	2	..	..	..	..	76	$ 85.00
Big Meadows	Sister Augusta Johnson, Lona Farrell	4	..	..	..	..	..	..	..	2	8.00
Country Line	Sister W. V. Clayton, Lula Foster	1	..	3	..	..	..	..	..	6	12.20
Dan River	Gold Minter, A. C. Cox, Ben Wade, A. L. French, alt.	4	1	1	..	..	..	..	2	93	50.00
Gilliam's	L. J. Saunders, Wade Gwyn, W. P. Phillips, Eld. J. W. Gilliam, alt.	4	5	..	..	..	2	..	1	26	23.00
Greensboro	J. H. Swaim, C. W. Cagle, Kenneth Key	1	2	..	..	..	..	..	2	39	50.00
Harmony	A. A. Ward		..	..	..	..	..	..	1	3	3.00
Lick Fork	Ernest Chilton, Joe Alice Chilton, Chas. L. Saunders	1	..	..	..	..	1	..	..	12	5.50
McCray	A. T. DeBruler, J. S. Blalock, Ruth Jeffries	3	..	..	..	..	..	..	..	21	50.00
Monticello	Jesse Saunders, Leslie Lambeth, Sister Scott Crismon	2	..	..	..	..	..	..	..	10	10.00
Moon's Creek	N. A. Dixon, Sister Henry Sartin	3	..	..	..	..	..	..	..	2	3.00
New Hope	Eld. J. Paschal, Lee Paschal, A. J. Paschal, Minnie Loftis, alt.	2	1	..	..	..	..	1	..	10	29.00
Pleasant Grove	R. F. Walker, Loxley Paschal, Fred Cobb	3	1	..	..	..	..	4	..	38	25.00
Prospect Hill	W. M. Aldridge, W. D. Blalock	4	..	..	1	..	..	..	..	14	87.00
Reidsville	Alonza Somers, Sister Alonza Somers	4	4	..	..	..	2	..	..	30	12.00

286.4

Minutes

— of the —

Forty-ninth Annual Session

— of the —

Upper Country Line
Primitive Baptist Association

— held with —

BUSH ARBOR CHURCH

CASWELL COUNTY, NORTH CAROLINA

July 16, 17, 18,

1955

Next session convenes with Big Meadows Church, located 10 miles south of Burlington, off highway 87, Saturday before the third Sunday in July, 1956.

— Officers —

ELDER W. C. KING - Moderator, Greensboro, N. C.
ELDER D. V. SPANGLER - Clerk .... Danville, Virginia
ELDER J. W. GILLIAM - Ass't. Clerk, Elon College, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
ELON COLLEGE, NORTH CAROLINA

Proceedings

OF THE FORTY-NINETH ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION, HELD WITH BUSH ARBOR CHURCH, CASWELL COUNTY, NORTH CAROLINA, JULY 16, 17, 18, 1955

The introductory sermon was preached by Elder W. C. King from Psalm 110.

After the usual intermission, conference was opened by song and prayer by Elder George Ruston.

Called for and read letters from the churches. The messengers were seated, and names enrolled in the statistical table.

On motion, Elder W. C. King was elected Moderator and Elder D. V. Spangler Clerk, who called to his assistance Elder J. W. Gilliam.

Roll of churches called, and all churches were represented and seated.

On motion it was agreed that the Moderator appoint all temporary committees. Committee on Finance: Gold Minter, J. D. Simmons and A. T. DeBruler. Committee on Preaching: A. C. Byrd, J. H. Swaim and Lester DeBruler. Committee on Arrangements: The Moderator, Clerk and Messengers of Bush Arbor Church. Committee to Distribute Corresponding Minutes: A. C. Cox and J. S. Blalock.

Messengers and visitors from corresponding and other associations, and churches were received and seated as follows:

Staunton River: Elder W. R. Dodd, Elder Raymond Payne, Deacon W. J. Oakes and many others.

Pigg River: Elders Randolph Perdue, Posie Plybon, Cecil Turner, J. R. Hollingsworth, O. K. Tench, Otey Conner, J. P. Helms and others.

Kehukee: Elder R. B. Denson, Sister Nannie Williams and Sister B. G. Craig.

Contentnea: Brother R. W. Edwards and wife, Sister Harper.

Smith River: Elders S. L. Moran, S. E. Terry, J. G. L. Hash, and many others.

Black Creek: Elder W. B. Barnes, G. C. Coleman and wife,

Sister E. L. Cobb, and others.

Yellow River of Georgia: Brother M. M. Abshire.

VISITORS: Elders W. D. Godwin and Lester Lee from Seven Mile Association; Elder George Ruston and wife, Eldon Gilbert from the Covenanted Baptist Church of Canada; Elder George Weaver from the Virginia Corresponding Meeting; Elders R. W. Rhodes and W. A. Speer from the South Ouachita Association; Deacons O. Y. Clayton, and L. O. Goss and others from Gooch Memorial Church; Sister Mamie Rowe from Ebenezer Church of Baltimore, Md.; Bros. Claude and Cooper Hall and others from Shiloh Church; Deacon Cecil Massey and others from Durham Church; From Union Church Deacon W. T. Slusher; Bros. W. C. Hollandsworth, B. T. Hollandsworth and Guy Phillips.

On motion the Circular Letter prepared by Elder D. V. Spangler was called for and read. On motion it was received. Elder W. C. King was appointed to write the Corresponding Letter for 1956.

On motion adjourned until 9:30 Monday morning, July 18.

MONDAY MORNING, July 18, 1955.

Conference was opened by song and prayer by Elder J. P. Helms.

Called for the report of the Finance Committee. Report received and accepted.

Called for a report from the Committee appointed to distribute the corresponding minutes. Report received and committee discharged.

Appointed correspondents to the associations with whom we correspond as follows:

Staunton River: Elders W. C. King, J. W. Gilliam and D. V. Spangler.

Pigg River: Elders W. C. King, J. W. Gilliam, and Brother J. S. Blalock.

Smith River: Elders W. C. King, J. W. Gilliam, and D. V. Spangler.

Contentnea: Minutes.

Kehukee: Elders D. V. Spangler, J. W. Gilliam and W. C.

King.

Black Creek: Elders W. C. King, J. W. Gilliam and Deacon J. H. Swaim.

Agreed that the next session of the association be held with the church at Big Meadows, to begin on Saturday before the third Sunday in July, 1956, at 10 a. m., and continue three days.

Elder Harvey Smith was appointed to preach the introductory sermon.

Agreed to have 850 copies of the minutes printed and distributed to the associations and churches.

Adjourned to time and place mentioned.

FINANCIAL REPORT

Balance carried over from last year	$ 78.40	
Received from the churches	646.90	
Received from friends	324.95	
Total on hand and received	$1050.25	$1050.25

DISBURSEMENTS:

Miscellaneous Expenses	$143.35	
Clerk's Fee	20.00	
To Moderator	10.00	
Visiting Ministers	462.00	
Printing Minutes	50.00	
Total paid out	$685.35	
Balance in hands of Finance Committee	364.90	$1050.25

The matter of disposition of the property of Lynch's Creek church was taken up, and a board of trustees composed of A. T. DeBruler, Gold Minter, J. H. Swaim and A. C. Byrd was appointed to keep a check on the property, and make such recommendations to the association when required, of them, as they see fit.

ORDER OF PREACHING

Saturday Morning:

Elder W. C. King preached the introductory sermon from Psa. 110: Thy people shall be a willing people.

Saturday Afternoon:

Elder W. B. Barnes (failed to get text)
Elder Posie Plybon, John 6:63.
Elder Lester Lee, no special text.
Elder Cecil Turner, John 4:2.
Elder O. K. Tench, Psa. 124:23.

Saturday Evening:

Elder S. L. Moran, If the trumpet give an uncertain sound.
Elder Otey Conner, 2 Tim. 1.

Sunday Morning:

Services opened with song and prayer by Elder R. W. Rhodes.
Elder Randolph Perdue, S. S. 8. We have a little sister.
Elder George Ruston, 1 Pet. 5. The elders that are among you I exhort.
Elder W. A. Speer, Rom. 4. He was delivered for our offenses.

Sunday Afternoon:

Elder R. W. Rhodes Rom. 4:4.
Elder S. E. Terry. Luke 2:10.
Elder R. S. Payne, Gal. 1:1-12.
Elder P. E. Ingram, Excused himself with remarks.
Elder Layton Wingfield, Psa. 19:1-12.

Sunday Evening:

Elder E. C. Jones, John 3:16.
Elder George Weaver, Matt. 27:37.

Monday Morning:

Elder W. R. Dodd, 1 Cor. 2:2.
Elder R. B. Denson, Dan. 12.
Elder J. G. L. Hash, Eph. 2:1.
Elder J. P. Helms, Isa. 54:13.
Elder George Ruston, Closed with very acceptable remarks.

RESOLUTION OF THANKS

We desire to make special mention of the following people who added so much to the comfort and pleasure of our Association:

1. The Town of Yanceyville, N. C., for furnishing water.
2. Smith-Douglass Company, Inc., Danville, Virginia, for

furnishing truck and driver to haul water.

3. Coble Warehouse Company, Burlington, N. C., for furnishing ice.

4. Mr. and Mrs. Walter Aldridge for parking grounds.

5. Mrs. S. E. Kimbro for parking grounds as well as other grounds used for the Association.

6. City Electric Company, Yanceyville, N. C. for furnishing the speaker system.

We sincerely appreciate the consideration of the above firms and individuals in extending to us these needed services.

ELDER W. C. KING, Moderator,
ELDER D. V. SPANGLER, Clerk,
ELDER J. W. GILLIAM, Ass't. Clerk.

CORRESPONDING LETTER

To the ministers and messengers composing the Upper Country Association, in session with the church at Bush Arbor, July 16, 17, 18, 1955, greeting:

At our last association I was appointed by your body to write the Corresponding Letter for this year. I approach this great task with fear and trembling, yet with a desire that I might speak to you, and our corresponding and visiting brethren to your edification, and God's glory.

I desire to speak to you of the independent government of each church, subject only to the headship of Christ. All of the apostolic churches were united by no outward bond of force, but by an inward bond of love, and I believe apostolic churches have thus continued until this day. In this association, and most associations of our faith there has been inserted in their articles of faith an article, showing that each church has every power of governing her body within herself and that associations, and no other body shall have power to lord it over any church in any matter. These meetings are for the sole purpose of worshiping God, hearing from our brethren and communing together in the things of God.

Though each church is independent in matters of discipline,

there exists a relationship between gospel churches similar to the relationship between individual members of churches. Paul in his epistle to the churches bears this out very clearly by showing in his writings that he brought the salutation of good tidings from other brethren to them. Paul closed his epistle to the Phillipians by saying, "All the saints salute you, chiefly they of Caesar's household." He closed the epistle to the Corinthians by saying, "All the saints salute you." Hence this association has for forty-eight years been favored to recognize this invisible union, and the independence of each church in her discipline, and I humbly hope God will bless to hold fast the profession of our faith, without wavering.

May the dear Lord bless us to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness; and to godliness brotherly kindness; taking heed to ourselves, studying to be quiet, and minding our own business. "Let all bitterness, and wrath, and anger and clamor, and evil speaking, be put away from among us, with all malice; at the same time may He give us wisdom and strength to withdraw from everyone that walketh disorderly, and mark them that cause division among us, is the humble prayer of your unworthy writer.

D. V. Spangler

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder Samuel McKinney, Ruffin, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Rt. 5, Box 332, Danville, Va.
Elder W. J. Berry, Elon College, N. C.
Elder Ernest Oakley, Rt. 2, Burlington, N. C.
Elder W. B. Stadler, Roanoke, Va.
Elder Harvey Smith, Burlington, N. C.
Elder J. C. Paschal, Reidsville, N. C.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, the year the Country Line Association was divided into the Upper and Lower Country Line.)

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam's	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
Greensboro	1950-1933-1915
Dan River	1951-1934-1916
Moon's Creek	1952-1936-1918
New Hope	1953-1935-1917
Monticello	1937-1919
Prospect Hill	1954-1938-1920
Bush Arbor	1955-1940-1922
*Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1956.

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report the same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts including their name and address, shall be furnished the Association in each annual report.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Rt. 2, Elon College, N. C.	75
Big Meadows—Mrs. Herbert Farrell, Rt. 1. Pittsboro, N. C.	8
Country Line—Mrs. Wiley V. Clayton, Rt. 1, Yanceyville, N. C.	10
Dan River—C. S. Carroll, Rt. 2, Ruffin, N. C.	100
Gilliam's—Elder J. W. Gilliam, Rt. 1, Elon College, N. C.	35
Harmony—Elder Ernest Oakley, Rt. 2, Burlington, N. C.	8
Lick Fork—C. L. Saunders 806 Lawsonville Ave. Reidsville, N. C.	15
McCray—Mrs. Ruth Jeffreys, Rt. 3, Burlington, N. C.	20
New Hope—Mrs. Minnie Loftis, Rt. 1, Box 938, Reidsville, N. C.	20
Monticello—Mrs. Scott Chrisman, Rt. 1, Brown Summit, N. C.	15
Greensboro—Mrs. I. E. Neal, 418 N. Cedar St., Greensboro, N. C.	45
Prospect Hill—Hallie Griswald, Rt. 1, Burlington, N. C.	30
Moon's Creek—Mrs. Henry Sartin, Rt. 4, Danville, Va.	6
Pleasant Grove—Robert Walker, Rt. 1, Reidsville, N. C.	45
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C.	35
Elder D. V. Spangler, c/o Signs of the Times, Rt. 5, B. 332, Danville	40

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Black Creek—Eld. W. E. Turner,, 403 Monticello Dr., Wilson, N. C. 25
Contentnea—Elder J. E. Mewborn Snow Hill, N. C. 25
Kehukee—Elder R. B. Denson, Rt. 2, Rocky Mt., N. C. 25
Pigg River—Elder J. D. Wood, Box 86, Manassas, Va. 25
Staunton River—W. J. Oakes, Blairs, Va. 25
Smith River—Elder J. G. L. Hash, Rt. 3, Ferrum, Va. 25
Seven Mile—Graham Jackson, Rt. 1, Godwin, N. C. 15
Yellow River—T. R. Breedlove, Monroe, Ga. 10
Durham Colored—S. A. Bass, 2106 Concord St., Durham, N. C. 15
Primitive Baptist Library—Elon College, N. C. 5
University of North Carolina, Chapel Hill, N. C. 1
Wake Forest College Library, Wake Forest, N. C. 1
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. .. 1

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.
3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.
4. No messenger shall absent himself from the Association while in conference without permission.
5. No mesenger shall speak more than three times on the same subject without permission from the Association.
6. No messenger shall be interrupted while speaking, unless he violate the Rules of this Decorum.
8. No messenger shall address another in any other term or apellation other than the title of brother.
9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.
10. The Moderator shall not speak on any question before the Association until until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.
11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite aid will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.
2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.
3. We believe that God before the foundation of the world, for a

purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with hismself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churchs, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to thte church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and coontention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neithr the author of sin (Jas. 1:15; 1 Jn. 1:5), nor hath fel-

lowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 99:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions;" Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10, 11; Psa. 13:5, 6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2.28) immutably, and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7. 12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is, nor can be the author or (Psa. 11:21; Jn. 2:16) approver of sin. . . Of Good Works Chapter 16, Sec. 1: Good works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last

time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History page 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidest, Seek ye My face, my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear His words, O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Sun. of Meeting	Rec'd by Baptism	Rec'd by Letter	Conf. of Faith	Dis. by Letter	Excluded	Deceased	Tot. Membership	Contributions
Bush Arbor	R. J. Simmons, A. P. Dabbs, J. D. Simmons	2	4	..	..	..	..	2	78	272.00
Big Meadows	Elder Harvey Smith, Augusta Johnson, Lona Farrell	4	2	..	..	..	..	..	2	10.00
Country Line	Bass Paschal, Elder W. J. Berry, Lissie Clayton	1	..	..	..	..	..	..	8	13.70
Dan River	W. C. Vipperman, Gold Minter, C. S. Carroll, Lloyd French, alt.	4	4	..	..	..	2	2	93	50.00
Gilliams	Deacons Freeman Somers, Wade, Elder J. W. Gilliam	4	2	..	..	..	..	..	28	25.00
Greensboro	Deacon J. H. Swaim, Bros. Kenneth Key, J. R. Rayner, alt.	1	..	..	..	..	1	3	38	50.00
Harmony	Amos Ward	3	..	..	..	..	..	..	3	7.00
Lick Fork	E. H. Chilton, Chas. L. Saunders, T. I. Saunders	1	..	..	..	2	..	..	10	10.00
McCray	A. T. DeBruler, Lester Debruler, J. S. Blalock	3	3	..	..	..	..	1	23	50.00
Monticello	J. L. Saunders, F. L. Lambeth, Vallie Crismon	2	1	..	..	..	..	..	10	10.00
Moons Creek	N. A. Dixon, Mrs. Henry Sartin	3	..	1	..	..	..	..	3	5.00
New Hope	J. C. Paschal, A. J. Paschal, Minnie Loftis, Lee Paschal	2	1	..	..	..	..	..	10	32.10
Pleasant Grove	Robert Walker, Loxley Paschal, Fred Cobb, Mary Fitch	3	..	..	..	..	..	..	38	30.00
Prospect Hill	Willie Burch, W. M. Aldridge, Hallie Griswald	4	..	..	..	..	..	1	17	63.05
Reidsville	Chas Delancey, Z. J. McKinney	4	1	..	1	..	1	..	31	20.00

Minutes

— of the —

Fiftieth Annual Session

— of the —

Upper Country Line

Primitive Baptist Association

— held with —

BIG MEADOWS CHURCH
CHATHAM COUNTY, NORTH CAROLINA
July 14th, 15th, and 16th

1956

— OFFICERS —

ELDER W. C. KING - Moderator, Greensboro, N. C.
ELDER D. V. SPANGLER - Clerk ... Danville, Virginia
ELDER J. W. GILLIAM - Ass't. Clerk, Elon College, N. C.

P. N. Thompson, Jr. & Sons, Printers, Route 3, Burlington, N. C.

Proceedings

OF THE FIFTIETH ANNUAL SESSION OF THE UPPER COUNTRY LINE, PRIMITIVE BAPTIST ASSOCIATION, HELD WITH BIG MEADOW CHURCH, CHATHAM COUNTY, N. C., JULY 14th, 15th AND 16th, 1956

The introductory sermon was preached by Elder Harvey Smith. Clerk failed to get text.

After the usual intermission, conference was opened by song and prayer by Elder S. L. Moran of Smiths River Association.

Called for and read letters. The messengers were seated, and names enrolled in the statistical table.

On motion Elder W. C. King was elected moderator, and Elder D. V. Spangler Clerk, who called to his assistance Elder J. W. Gilliam.

Country Line Church was dropped by request from our list of churches.

On motion it was agreed that the moderator appoint all temporary committees.

Committee on finance: Gold Minter, J. D. Simmons and A. T. DeBruler.

Committee on preaching: Moderator, Clerk, all messengers of Big Meadow Church, and Elder Harvey Smith.

Committee on arrangements: Same as committee on preaching.

Committee to distribute corresponding minutes: A. C. Cox and J. S. Blalock.

Messengers and visitors from corresponding, and other associations and churches were received and seated as follows:

Staunton River: Elder W. R. Dodd, Raymond Payne, W. J. Oakes and Posie Holley.

Pigg River: Elders O. K. Tench, E. C. Jones, J. R. Hollingsworth, P. L. Plyborn, and Licentiate Rufus Brown.

Kehukee: Elders A. B. Ayers and R. B. Denson, sisters Beaty Meade, Winfield Craig, Sister Ayers and Brother C. W. Vass.

Contentne:

Church: Brother Comer and wife, and Licentiate Haywood Wray. Durham Church: Brother Cecil Massey and wife, and many others.

On motion the Circular Letter prepared by Elder W. C. King was called for and read. On motion it was received and ordered printed in our minutes.

Elder J. W. Gilliam was appointed to write the Circular Letter for 1957.

On motion Adjourned until Monday Morning at 10 O'clock. Dismissed by Elder P. L. Plyborn.

MONDAY MORNING, July 16, 1956

Conference was opened by song and prayer by Elder A. B. Ayers from Kehukee Association.

Called for report of the finance committee. Report received and accepted.

Called for report of the committee to distribute corresponding minutes. Report received and committee discharged.

Smith River: Elders S. L. Moran and B. O. Thompson and wife and others.

Yellow River of Georgia:

Seven Mile: Elders W. D. Godwin and Lester Lee.

Black Creek: Elders W. B. Barnes and S. R. Boykins.

VISITORS: Elder George L. Weaver from Virginia Corresponding meeting. Elder R. W. Rhodes from South Ouachita Association in Louisiana. Ebenezer Church in Baltimore, Md., Sister Mamie Rowe. Gooch Memorial, L. O. Goss, O. Y. Clayton, Woody Chambers, and wife, Sister J. H. Gooch, and others. Shiloh Church: Brethren Cooper Hall, Claude Hall, C. B. Davis and others. Pleasantville

Appointed Correspondents to the associations with whom we correspond, as follows:

Staunton River: Elders W. C. King, D. V. Spangler, J. W. Gilliam, and Brethren Gold Minter and A. C. Cox.

Pigg River: Elders J. W. Gilliam, W. C. King, Harvey Smith, and Brother A. P. Dabbs.

Kehukee: Elders W. C. King, J. W. Gilliam, Ernest Oakley, and Brethren J. H. Swaim and Elmo Massey.

Contentne:

Smith River: Elders W. C. King, J. W. Gilliam, Harvey Smith. Brethren J. S. Blalock, A. T. DeBruler and Elder Ernest Oakley.

Seven Mile:

Black Creek: Elders D. V. Spangler, W. C. King, Harvey Smith. Brethren J. H. Swaim and Elmo Massey.

Agreed that the next session of the association be held with the Church at Harmony to begin Saturday before the third Sunday in July and continue three days.

Elder Ernest Oakley was appointed to preach the introductory sermon.

Agree to have 850 copies of the minutes printed, and distributed to the churches and associations.

Moved that the association church letter form be printed, and paid for out of association funds.

The matter of disposition of Lynches Creek was taken up, and Elders Ernest Oakley and D. V. Spangler agreed to preach there the second Sunday afternoon in August.

FINANCIAL REPORT

Balance carried over from last year	$364.90
Received from the churches	505.00
Received from Friends	20.00
Total on hand and received	$889.90

DISBURSEMENTS:

Miscellaneous expense	$ 64.20
Clerk's fee	20.00
To Moderator	10.00
To visiting Ministers	262.00
Printing minutes	50.00
Total paid out	$406.20
Balance in hands of the Finance Committee	$483.70

ORDER OF PREACHING

Introductory Sermon—Saturday A.M.:

Elder Harvey Smith—Clerk failed to get text. Please call him and get it.

Saturday Afternoon:

Elder W. D. Godwin: There is no power, but the power of God.
Elder J. R. Hollingsworth: John 3-1 to 16th Verse.
Elder Lester Lee: Jesus Wept, Luke I.
Elder George L. Weaver, Deut. 32nd Ch. 1 to 3rd Verse.
Licentiate Rufus Brown, failed to get text.
Saturday nite, Elder P. L. Plyborn—Clerk failed to get text.

Sunday A. M.

Services opened with song and prayer by Elder S. R. Bovkin.
Elder S. L. Moran, text. John 3-1.
Elder R. W. Rhodes, text. Mathew 4-17.
Elder A. B. Ayers, Hosea, 13th ch. 14th Verse.
Elder Brammer, Mathew 19-19.
Elder W. R. Dodd, Eph. 3-1.

Sunday Afternoon:

Elder W. B. Barnes, Oh the depths of the Riches.
Elder S. R. Boykin, 1st Kings.
Elder Raymond Payne—text. Psalm, 24th.

Sunday Evening at 7:30 P.M.:

Elder E. C. Jones, Clerk failed to get text.
Elder O. K. Tench, Clerk failed to get text.

Monday A.M.:

Elder W. E. Turner, text. Acts 20th chapter, 28th verse.
Elder R. B. Denson, text. 1st chapter James, 12th verse.

THANKS EXTENDED

1. Jesse Crutchfield for ice for the association.

2. Mr. Audry Jones and Semore Johnson for looking after lights for association grounds.

3. Mr. Casey Jones and others who helped to direct traffic and park cars.

4. Smith-Douglas Fertilizer Co. for hauling water.

5. Mr. Johnson for privileges of association grounds.

6. To the Community for the hospitality and kindness in helping to entertain this association.

7. And especially do we desire to thank almighty God, our precious heavenly Father for His providential care for the blessing of His ministry to this association in speaking to the people, and from all others blessed from His hand.

CIRCULAR LETTER

To ministers, messengers and churches of the Upper Country Line Primitive Baptist Association, our correspondents and visitors, now in session with the church at Big Meadows, Chatham County, N. C., July 14, 15 & 16, 1956, Greetings in the Lord!

We hope we are grateful to the God of all grace and mercy who has again blessed us to meet and to have your fellowship. "Let us hold fast the profession of our faith without wavering for He is faithful that promised, and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Hebrews 10:23, 24, 25.

It is indeed a great blessing of God that his children are gathered together on such an occasion to speak and to hear of the good news from a far country, which can only be heard by those who have been given a hearing ear and understanding heart. None but the redeemed of the Lord hunger and thirst for this food which comes down from heaven. No mortal hand can supply it, God has, does, and will continue to supply all needed blessings for his children in this world, who are looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Thessalonians: 4:16, 17, 18.

In this world we only have a few crumbs from our Master's table. There, my dear kindred in Christ, we shall hunger nor thirst no more forever.

W. C. KING

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, the year the Country Line Association was divided into the Upper and Lower Country Line.)

*Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliam's	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
Greensboro	1950-1933-1915
Dan River	1951-1934-1916
Moon's Creek	1952-1936-1918
New Hope	1953-1935-1917
Monticello	1937-1919
Prospect Hill	1954-1938-1920
Bush Arbor	1955-1940-1922
Big Meadows	1956-1941-1923
Country Line	1942-1924

*Appointed to be held in 1957.

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report the same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts including their name and address, shall be furnished the Association in each annual report.

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Rt. 5, Box 332, Danville, Va.
Elder Ernest Oakley, Rt. 2, Burlington, N. C.
Elder W. B. Stadler, Roanoke, Va.
Elder Harvey Smith, Burlington, N. C.
Elder J. C. Paschal, Reidsville, N. C.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Rt. 2, Elon College, N. C. 100
Big Meadows—Mrs. Herbert Farrell, Rt. 1, Pittsboro, N. C. 15
Dan River—C. S. Carroll, Rt. 2, Ruffin, N. C. 100
Gilliams—Elder J. W. Gilliam, Rt. 1, Elon College, N. C. 40
Harmony—Elder Ernest Oakley, Rt. 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, 806 Lawsonville Ave., Reidsville, N. C. 25
McCray—Mrs. Ruth Jeffreys, Rt. 3, Burlington, N. C. 40
New Hope—Mrs. Minnie Loftis, Rt. 1, Box 938, Reidsville, N. C. 30
Monticello—Mrs. Scott Crisman, Rt. 1, Brown Summit, N .C. 25
Greensboro—Mrs. I. E. Neal, 418 N. Cedar St., Greensboro, N. C. .. 50
Prospect Hill—Hallie Griswold, Rt. 1, Burlington, N. C. 30
Moons Creek—Mrs. Henry Sartin, Rt. 4, Danville, Va. 10
Pleasant Grove—Robert Walker, Rt. 1, Reidsville, N. C. 50
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 40

Send all minutes left after supplying churches and corresponding association as follows: 25 to Elder W. C. King, 535 Jefferson St., Greensboro, and balance to Elder D. V. Spangler, Rt. 5, Danville, Va.

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Black Creek—Elder W. E. Turner, 403 Monticello Dr., Wilson, N. C. 25
Contentne—Elder J. E. Mewborn, Snow Hill, N. C. 25
Kehukee—Elder R. B. Denson, Rt. 2, Rocky Mount, N. C. 25
Pigg River—Elder J. D. Wood, Box 86, Manassas, Va. 25
Staunton River—W. J. Oaks, Blairs, Va. 25
Smith River—Elder J. G. L. Hash, Rt. 3, Ferrum, Va. 25
Seven Mile—Elder Lester Lee, Dunn, N. C. 15
Yellow River—T. R. Breedlove, Monroe, Ga. 10
Durham Colored—S. A. Bass, 2106 Concord St., Durham, N. C. 15
University of North Carolina, Chapel Hill, N. C. 1
Primitive Baptist Library, Elon College, N. C. 5
Wake Forest Library, Wake Forest, N. C. 1
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. 1

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. No messenger shall be interrupted while speaking, unless he violate the Rules of this Decorum.

7. No messenger shall address another in any other term or apellation other than the title of brother.

8. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

9. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

10. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His Word under the character of Father, Son and Holy Ghost.

2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state,

and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churches, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas. 1:15, 1 Jn. 1:5), nor hath fel-

lowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 99:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions;" Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10, 11; Psa. 13:5, 6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26, 30, 31) least, by His most holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably, and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7. 12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is, nor can be the author or (Psa. 11:21; Jn. 2:16) approver of sin. . . Of Good Works Chapter 16, Sec. 1: Good works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts

them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History page 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidest, Seek ye My face, my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear His words, O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt, 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Sun. of Meeting	Rec'd by Baptism	Rec'd by Letter	Confession Faith	Dismissed Letter	Excluded	Deceased	Total Mem.	Contributions
Bush Arbor	Elder Harvey Smith, A. C. Byrd, J. D. Simmons & A. P. Dabbs, Alt.	2			1			2	77	106.50
Big Meadows ..		4								48.50
Dan River . .	A. C. Cox, R. A. Carroll, Gold Minter, & W. C. Vipperman, Alt.	4	2					1	94	50.00
Gilliams	L. J. Saunders, Sam Gwyn, Wade Gwyn, C. F. Summers, J. W. Gilliam						2	1	29	27.00
Greensboro	Deac. J. H. Swaim, J. R. Raynor, Kenneth Key, C. W. Cagle, alt.	1	1		1				38	50.00
Harmony ..	Amos Ward									4.00
Lick Ford ...	E. H. Chilton and Charles L. Saunders	1							10	15.00
McCray	J. S. Blalock, A. T. and D. L. DeBruler	3	2						25	55.00
Monticello	J. W. Gilliam	2							11	10.00
Moons Creek ...	N. A. Dixon and Emma Sartin	3							2	8.00
New Hope	J. C. Paschal, Lee Paschal, A. J. Paschal and Minnie Loftis	2	1						11	33.00
Pleasant Grove	Robert Walker, Loxley Paschel, Fred Cobb, and Lillie Fulps, alt.	3						3	36	25.00
Prospect Hill	W. M. Aldridge, Willie Burch, Willie Burch and Hallie Griswold, alt.	4							14	51.00
Reidsville	M. T. Smith, C. I. Delancey, and T. W. Saunders	4						1	31	20.00

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Minutes

OF THE

Fifty-First
Annual Session

OF THE

Upper Country Line

Primitive Baptist Association

HELD WITH

Harmony Church

ORANGE COUNTY, NORTH CAROLINA
JULY 20, 21, and 22,

1957

Next session convenes with Reidsville Church, in Reidsville, North Carolina, Saturday before the third Sunday in July, 1958.

OFFICERS

ELDER W. C. KING - Moderator ..... Burlington, N. C.
ELDER D. V. SPANGLER - Clerk ..... Danville, Va.
ELDER J. W. GILLIAM - Ass't Clerk . Elon College, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
ELON COLLEGE, NORTH CAROLINA

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Proceedings

OF THE FIFTY-FIRST ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION, HELD WITH THE HARMONY CHURCH, ORANGE COUNTY, N. C., July 20, 21, and 22, 1957.

The introductory sermon was preached by Elder Ernest Oakley, from Jer. 1:4-8, followed by Elder J. W. Gilliam for some remarks.

After the usual intermission, the business session was opened with song and prayer by Elder W. B. Barnes, Black Creek Association.

Called for and read letters. The messengers were seated, and their names and the statistical changes indicated in their letters recorded in the statistical table of this minute.

On motion Elder W. C. King was elected Moderator, and Elder D. V. Spangler, Clerk, who called to his assistance Elder J. W. Gilliam.

On motion it was agreed that the Moderator appoint all temporary committees.

Committee on Finance: J. D. Simmons, A. T. DeBruler, and Gold Minter.

Committee on Preaching: Moderator, Clerk and messengers of Harmony Church, and Elder Ernest Oakley and Mrs. Tom Ward.

Committee on Arrangements: Same as the committee on preaching.

Committee to distribute corresponding minutes: A. C. Cox and J. S. Blalock.

Preaching Committee: J. H. Swaim, A. C. Cox and Lester DeBruler.

Correspondents and visitors seated as follows:

Staunton River: Elders W. R. Dodd, and Raymond Payne; S. A. Slaughter and wife, W. J. Oakes and wife.

Pigg River: Elder Cecil Turner and wife, Elder Jim Hollandsworth and wife, and others.

Kehukee: Brother C. W. Vass, I. S. Conner and wife and others.

Contentnea: Brother W. J. Dupree.

Smith River: Elder S. L. Moran and wife, Brothers Harris, Conner and wife, E. B. Taylor and wife, Elder Thompson.

Yellow River of Georgia: Brother Milton Abshire and Sister G. E. Ragsdale.

Seven Mile: Elder W. D. Godwin and Elder Lester Lee.

Black Creek: Elders S. R. Boykin and W. B. Barnes and wife, and Sister E. L. Cobb and others.

By motion, all were seated.

Visitors: Elder George L. Weaver from Virginia Corresponding Meeting, Elder R. W. Rhodes from the South Ouachita Association of Louisiana, Sister Mamie Rowe, Ebenezer Church, Baltimore, Maryland; Brethren L. O. Goss, O. Y. Clayton and wife, Woody Chambers and wife and others from Gooch Memorial; from Shiloh Church, Brethren Cooper Hall, Claude Hall, C. B. Davis and others; Pleasantville Church: Elder Hayward Wray and wife, Brother Governor Comer and wife and others; Pleasant Hope, Okla., Brother Jim Bell.

On motion the Circular Letter prepared by Elder J. W. Gilliam was called for and read. On motion it was received and ordered printed in our minute.

Circular Letter for 1958 to be written by Brother M. T. Smith. Adjourned until Monday morning at 10:00 o'clock.

MONDAY MORNING, July 22, 1957.

Business session was opened with song and prayer by Elder A. B. Ayers of Kehukee Association.

Called upon our brethren who took appointments to visit sister associations last year to make their report and new appointments made as follows:

Staunton River: Elders W. C. King, J. W. Gilliam, D. V. Spangler, Brethren Harvey Minter and A. C. Cox.

Pigg River: Elders D. V. Spangler, W. C. King, J. W. Gilliam; Bros. Minter, R. T. Simmons, Elder J. C. Paschal and others.

Smith River: Elders Harvey Smith, J. C. Paschal, J. W. Gilliam, W. C. King, Bro. Minter and others.

Kehukee: Elders D. V. Spangler, W. C. King, J. W. Gilliam, E. L. Oakley, and J. C. Paschal; Bro. Massey and J. H. Swaim.

Contentnea: Brother J. H. Swaim and wife.

Black Creek: Elders W. C. King, D. V. Spangler, Oakley, Harvey Smith, Bros. Elmo Massey and A. T. DeBruler.

Seven Mile: Elders W. C. King, J. C. Paschal, Bro. E. Massey and others.

Letters were received from churches formerly of the Salem, Lower Mayo, and Abbott's Creek Associations asking to be seated. These letters were referred to a committee composed of Gold Minter, A. C. Byrd, Lester DeBruler, J. H. Swaim and Brother Wade Gwyn, together with all the Elders of the Association. On Monday morning the committee made a report, but the Association took no action at this time.

Agreed that the next session of the Upper Country Line Association be held with the Church at Reidsville, to begin on Saturday before the third Sunday in July, 1958, and continue three days. Elder D. V. Spangler was requested to preach the introductory sermon.

Called for the report of the Finance Committee. Report received and the committee discharged. Report as follows:

Balance carried over from last year	$ 483.70	
Received from churches	487.10	
Received from friends	64.30	
Total Receipts	$1,035.10	
Total of money received and on hand at this time		$1,035.10

DISBURSEMENTS:

Miscellaneous expenses	$ 181.80	
Clerk's fee	20.00	
To Moderator	10.00	
To visiting ministers	210.00	
Printing minutes	60.00	
Total disbursements	$ 481.80	$ 481.80
Balance in the hands of the Finance Committee		$ 553.30

ORDER OF PREACHING

Saturday Morning:
Introductory Sermon by Elder Ernest Oakley,. Jer. 1:4-8.

Saturday Afternoon:
Elder Jimmie Hollandsworth, excused himself.
Elder Cecil Turner, Matt. 5:1-12.
Elder W. B. Barnes, Matt. 16:17, 18.
Elder Lester Lee, 1 Cor. 16:13.
Elder W. D. Godwin, Eph. 2:8.

Sunday Morning:
Elder S. L. Moran, John 2:1-4.
Elder W. R. Dodd, Eccl. 3:21, 22.
Elder A. B. Ayers, Heb. 5:5.
Elder Raymond Payne, Isa. 4:24 to close of chap.

Sunday Afternoon:
Elder R. W. Rhodes, Rev. 22:13-15.
Elder S. R. Boykin, John 3:16-26.
Elder Hayward Wray, Heb. 4:14.

Sunday Night:
Elder O. K. Tench, "Love of God."
Brother Taylor, "His hope."

Monday Morning:
Elder E. C. Jones, Rom. 10:15.
Elder Thompson, Matt. 23.
Elder D. V. Spangler, "Jesus."
Elder W. C. King, "Looking for the blessed hope, etc."

THANKS EXTENDED

The Association wishes to extend thanks to Mr. Joe Dillard, warehouseman, for ice; to Smith-Douglass Company for water; to Banks McAdams for use of land for holding the Association; to John Tate for parking land for cars; to Brook Funeral Home for lights; to Tom Ward for getting books for the services; City of Mebane for sprinkling roads of the grounds.

CIRCULAR LETTER

To the Messengers and Correspondents of the Upper Country Line Primitive Baptist Association now convened with the Church at Harmony Meeting-House in Orange County, North Carolina, on the 3rd Sunday in June, Saturday before and Monday following, 1957. I greet you in the name of our Lord and Saviour, Jesus Christ to whom be praise, honor, and glory forevermore.

The Apostle Paul says, and I quote from Col. 1:10-19: "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to the glorious power, unto all patience and long suffering with joyfulness; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints of light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven, and that are in earth, visibe and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the firstborn from the dead, that in all things he might have the pre-eminence, for it pleased the Father that in him should all the fulness dwell."

We read, furthermore, in the Acts of the Apostles, chapter 17:28, "For in him we live, and move, and have our being"; and in Ephesians, first chapter, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the

praise of the glory of his grace, wherein he hath made us accepted in the beloved.''

As children of God, we now live here in the world. The apostle Paul says, Galatians 2:20, ''I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.'' May we say to you, that, if we be the children of God, we shall need his blessings each day while we live in the world. We are taught in the language of Him, who never made a mistake to say, ''Give us this day, our daily bread,'' and our blessings for tomorrow must come from the same source.

We call your attention to the language of our dear Saviour, who said to Peter, ''Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven, and I say unto thee, that thou are Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it'' (Matt. 16:17, 18). And from the 127th Psalm, ''Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh in vain.'' When the Lord sent forth the seventy, wherefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.'' In the 48th Psalm, ''Accoding to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider here palaces, that ye may tell it to the generations following. For this God is our God forever and ever: He will be our guide even unto death.''

May it be in the good will of God to remember Zion in these last days. May each of us be given to look to the Hill from whence cometh our strength. May we seek more earnestly His face, and may ''the Lord bless thee and keep thee; the Lord make his face shine upon thee, and be gracious unto thee. The

Lord lift up his countenance upon thee, and give thee peace, and they shall put my name upon the children of Israel, and I will bless them'' (Num. 6:24-27).

Now, brethren, one closing thought more concerning the Lord's dear people, scattered far and near, even to the ends of the earth. God is the same, yesterday, today and forever. The heavens and the earth shall pass away, but my word shall not pass away, saith the Lord. Though they be scattered, I will be to them a little sanctuary in the countries where they shall come. God's people are strangers and pilgrims in the earth, but they desire a better country, that is an heavenly country, wherefore God is not ashamed to be called their God, for He has prepared for them a city. Jesus said, they are not of this world, even as I am not of the world (John 17:16). My hope is, and I feel that I can say this for all the dear people of God, when the good fight of faith is over and we bid adieu to all that is mortal and all that is vain, and when mortality shall have put on immortality, in the resurrection of these, our bodies, then shall we see the King, the Captain of our salvation, the Head of the Church, the Husband of the bride, the Lord of Glory, for the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with tthe Lord. Amen, and our love to all the household of faith, as we bid you an affectionate farewell in the Lord.

J. W. Gilliam

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Burlington, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Rt. 5, Box 332F, Danville, Va.
Elder Ernest Oakley, Rt. 2, Burlington, N. C.
Elder W. B. Stadler, Roanoke, Va.
Elder Harvey Smith, Burlington, N. C.
Elder J. C. Paschal, Reidsville, N. C.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, the year the Country Line Association was divided into the Upper and Lower Country Line.)

Harmony	1957-1943-1925-1907
Reidsville *	1944-1926-1908
Gilliam's	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
Greensboro	1950-1933-1915
Dan River	1951-1934-1916
Moon's Creek	1952-1936-1918
New Hope	1953-1935-1917
Monticello	1937-1919
Prospect Hill	1954-1938-1920
Bush Arbor	1955-1940-1922
Big Meadows	1956-1941-1923

* Appointed to be held in 1958.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Rt. 2, Elon College, N. C. 100
Big Meadows—Mrs. Herbert Farrell, Rt. 1, Pittsboro, N. C. 15
Dan River—Gold Minter, Draper, N. C. 100
Gilliam's—Elder J. W. Gilliam, Rt. 1, Elon College, N. C. 40
Harmony—Elder Ernest Oakley, Rt. 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, 806 Lawsonville Ave., Reidsville, N. C. 25
McCray—Mrs. Ruth Jeffreys, Rt. 3, Burlington, N. C. 40
New Hope—Mrs. Minnie Loftis, Rt. 1, Box 938, Reidsville, N. C. . 30
Monticello—Mrs. Scott Chrisman, Rt. 1, Brown Summit, N. C. ... 25
Greensboro—Mrs. I. E. Neal, 418 N. Cedar St., Greensboro, N. C. 50
Prospect Hill—Hallie Griswald, Rt. 1, Burlington, N. C. 30
Moon's Creek—Mrs. Henry Sartin, Rt. 1, Providence, N. C. 10
Pleasant Grove—Robert Walker, Rt. 1, Reidsville, N. C. 50
Reidscille—Mrs. Kate Mitchell, Reidsville, N. C. 40

Send all minutes left after supplying churches and corresponding associations as follows: 25 to Elder W. C. King, Rt. 2, Burlington, N. C., and balance to Elder D. V. Spangler, Rt. 5, Danville, Va.

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Black Creek—Elder W. E. Turner, 403 Monticello Dr., Wilson, N. C. 25
Contentnea—R. W. Edwards, Rt. 2, Rocky Mount, N. C. 25
Kehukee—Elder R. B. Denson, Rt. 2, Rocky Mt., N. C. 25
Pigg River—Elder J. D. Wood, Box 86, Manassas, Va. 25
Staunton River—W. J. Oakes, Blairs, Va. 25
Smith River—Elder J. G. L. Hash, Rt. 3, Ferrum, Va. 25
Seven Mile—Elder Lester Lee, Dunn, N. C. 15
Yellow River—T. R. Breedlove, Monroe, Ga. 10
Durham Colored—S. A. Bass, 2106 Concord St., Durham, N. C. 15
Primitive Baptist Library—Elon College, N .C. 5
University of North Carolina, Chapel Hill, N. C. 1
Wake Forest College Library, Wake Forest, N. C. 1
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. ... 1

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report the same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts including their name and address, shall be furnished the Association in each annual report.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.

4. No messenger shall absent himself from the Association while in conference without permission.

5. No messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being transacted.

7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.

8. No messenger shall address another in any other term or appellation other than the title of brother.

9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.

2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churches, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas. 1:15; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions;" Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10, 11; Psa. 13:5, 6) uphold, direct, dispose and govern all creatures and things, from the greatest event to the (Matt. 10:26, 30, 31) least, by His most holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably, and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7:12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is, nor can be the author or (Psa. 11:21; Jn. 2:16) approver of sin . . . Of Good Works, Chapter

16, Sec. 1: Good works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History, page 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye My face, my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5) his obedience, saying, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear His words, O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Sun. of Meeting	Rec. by Baptism	Rec'd by Letter	Conf. of Faith	Restored	Dism'd. by Letter	Excluded	Deceased	Total Membership	Contribution
Bush Arbor	Elder E. L. Oakley, A. C. Byrd, and J. D. Simmons	2	4	..	..	..	..	..	..	81	$100.00
Big Meadows ...	Elder Harvey Smith and Sister Augusta Johnston	4	..	..	..	..	..	..	..	2	10.00
Dan River	Chas. Hopkins, Gold Minter, Lloyd French	4	3	..	..	1	..	..	5	98	50.00
Gilliam's	Sam Gwyn, Wade Gwyn, Freeman Somers, and J. W. Gilliam	4	..	..	..	..	..	..	1	28	23.00
Greensboro	C. W. Cagle, J. H. Swaim, Kenneth Key	1	2	..	..	..	..	..	1	39	50.00
Harmony	Brother Amos A. Ward	3	..	..	..	..	..	..	..	3	38.00
Lick Fork	Ernest Chilton, C. L. Saunders and Sister Lee	1	..	..	..	..	..	..	..	10	13.50
McCray	A. T. DeBruler, Lester DeBruler, J. S. Blaylock	3	2	..	..	..	..	..	2	26	55.00
Monticello	Jesse Saunders, Leslie Lambeth, Sister V. Chrisman	2	..	..	..	..	..	..	..	10	9.00
Moon's Creek ...	N. A. Dixon, Ema Sartin	3	..	1	..	..	..	..	..	3	6.00
New Hope	Elder J. C. Paschal, Lee Paschal and R. F. Haney	2	1	..	..	..	..	..	..	12	39.10
Pleasant Grove .	Loxley Paschal, Robert Walker, Fred Cobb	3	..	..	..	..	..	..	..	35	20.00
Prospect Hill ...	W. M. Aldridge, W. D. Burch, Hallie Griswold	4	..	..	..	..	..	..	..	13	53.00
Lynches Creek ..	Friends by Ralph Baker	2	2	..	1	..	..	..	..	34	20.00
Reidsville	M. T. Smith, C. I. Delancey, T. W. Saunders, Z. J. McKinney	1	..	..	..	..	..	..	..	..	10.00
						Total				394	$487.10

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Minutes

OF THE

Fifty-Second

Annual Session

OF THE

Upper Country Line

Primitive Baptist Association

HELD WITH

Reidsville Church

REIDSVILLE, ROCKINGHAM COUNTY, N. C.

JULY 19, 20, 21,

1958

Next session convenes with Gilliam Church, located in Alamance County, N. C., on highway No. 87, ten miles north of Burlington, N. C.

OFFICERS

ELDER W. C. KING - Moderator, Rt. 2, Burlington, N. C.

ELDER D. V. SPANGLER - Clerk , Rt. 5, Box 332F, Danville, Virginia

ELDER J. W. GILLIAM - Ass't. Clerk, Elon College, N. C.

The Primitive Baptist Publishing House
Elon College, North Carolina

Proceedings

OF THE FIFTY-SECOND ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION HELD WITH REIDSVILLE CHURCH REIDSVILLE, NORTH CAROLINA, JULY 19, 20, and 21, 1958.

The Introductory Sermon was preached by Elder D. V. Spangler, text Eph. 2:8.

After the usual intermission, the business session was opened with song and prayer by Elder A. B. Ayers, of the Kehukee Association.

Called for letter from the churches. After reading the letters the messengers were seated, and their names enrolled, also the statistical changes indicated in their letters recorded in the Statistical Table of this Minute.

On motion Elder W. C. King was elected Moderator, and Elder D. V. Spangler, Clerk, who called to his assistance, Elder J. W. Gilliam.

On motion it was agreed that the Moderator appoint all temporary Committees.

Committee on Finance: Deacons J. D. Simmons, A. T. Debruler and Gold Minter.

Committee on Preaching: The Moderator, Clerk, Assistant Clerk, and the messengers of Reidsville Church.

Committee on Arrangements: All the ministers of this Association and corresponding Associations present.

Committee to distribute corresponding Minutes: Brethren A. C. Cox and J. S. Blalock.

Correspondents and visitors seated as follows:

Staunton River: Elders W. R. Dodd, Raymond Payne, Deacon W. J. Oakes, and others.

Pigg River: Elders Randolph Perdue, J. R. Hollandsworth, C. E. Turner, Otey Conner, Posey Plybon, O. K. Tench, and J. P. Helms.

Kehukee: Elder A. B. Ayers, Sisters Carawan, Ludie House, and Phyllis House.

Contentea: Elders A. P. Mewborn, C. N. Bunn, Brother W. J.

Dupree, and R. W. Edwards, and others.

Smith River: Elder J. G. L. Hash, Brother Flem Prillaman and others.

Seven Mile: Elders Lester Lee, W. D. Godwin, and others.

Black Creek: Elders W. B. Barnes, S. R. Boykin, and others.

VISITORS:

Elder E. J. Lambert and wife from Sulphur Fork Association of Texas; Elder R. W. Rhodes, Brother Jimmie Smith and wife, from South Ouachita Association of Louisiana; Elder J. R. Lane, Brethren Johnson, and others, from Harmony Church, in West Virginia; Sister Evelyn Davis, Salisbury Association; Deacons L. O. Goss, O. Y. Clayton, and others from Gooch Memorial Church; Ebenezer Church, Baltimore, Md.: Mamie Rowe; Delaware River Association, N. J.: Sister Vaughn; Durham Church: Deacon Cecil Massey and others; Shiloh Church: Deacon Claude Hall, C. B. Davis, and Cooper Hall. Pleasantville Church: Elder H. W. Wray, Deacon Govenor Comer, and others; Harmony Church, Georgia: Elder O. J. Croker, Deacon Ragsdale, Hatcher, Jordan, and others; Union Church, Virginia: J. S. Phillips.

On motion the Circular Letter prepared by Brother M. T. Smith was called for and read. On motion it was received and ordered printed in our Minute. Elder Harvey Smith was appointed to write the Circular Letter for 1959.

Adjourned until Monday morning at 10 o'clock.

MONDAY MORNING, July 21, 1958.

Business session was opened with song and prayer by Elder R. W. Rhodes. Called upon our brethren who took appointments to visit sister Associations to report, and new appointments were made as follows:

Staunton River: Elders J. W. Gilliam, W. C. King, D. V. Spangler, Harvey Smith, and Brother A. C. Cox.

Pigg River: Elders J. W. Gilliam, W. C. King, D. V. Spangler and Deacon E. F. Squires.

Smith River: Elders W. C. King, J. W. Gilliam, Harvey Smith, and Deacon A. T. Debruler.

Kehukee: Elders J. W. Gilliam, W. C. King, E. F. Oakley, D. V. Spangler, J. C. Paschal, Brother Elmo Massey.

Contentnea: Elders J. W. Gilliam, W. C. King, J. C. Paschal.

Black Creek: Elders W. C. King, J. C. Pashchal, and Brother Elmo Massey, Elder E. F. Oakley.

Seven Mile: Eldes W. C. King, and Brother Elmo Massey.

Report of the Committee of Arangements was called for:

COMMITTEE OF ARRANGEMENTS REPORT

We your Committee of Arrangements desire to submit to the Association the following report, and recommendations:

In the year 1938 the Yellow River Association petitioned this Association, through Elder H. O. Nash, for correspondence. The request was granted, and a fairly active correspondence continued until the Salem Association trouble arose in North Carolina. Since that time until last year, this correspondence has been inactive, with the exception of visitors we have had among us.

According to the Minutes of the Yellow River Association of 1957, they agreed to ask for correspondence with an element of what was formerly the Salem Association. A number of those embraced in this correspondence were excluded from Hilldale Church, Guilford County, N. C., on June 16, 1951, according to the Church Minutes, and later organized themselves into another body, naming themselves the Oak Forest Church. As we have recognized this as disorder, the correspondence between the Yellow River Association, and our own body was terminated when the Yellow River voted to receive this disorder.

In reference to the last paragraph of Item 8 of the Yellow River Minute, we have investigated this accusation, and deny the charge therein.

This report was adopted by the ministers of the Upper Country Line Association and correspondents, recommended to the Association, and unanimously adopted by the Association.

The Association wishes to extend their most sincere thanks to the proprietors of the Smothers Warehouse for the use of their Warehouse and grounds and other facilities which they have so generously given for the use of this Association and her friends.

We feel deeply grateful to our good brethren and sisters of the Reidsville Church for their fine hospitality and kindness, and to our brethren and sisters and friends from sister churches and communities for their loyalty in spreading their tables and helping not only with food, but with good support and help in caring for this session of our Association. We desire to extend our thanks and appreciation to any, and to all, who have contributed in any way in making our Association this year enjoyable to all. Thank you.

CIRCULAR LETTER

The Upper Country Line Primitive Baptist Association, meeting with the Church at Reidsville, North Carolina, on this 19th day of July, 1958, extends greetings in brotherly love and fellowship to our correspondents, our visiting ministers and brethren.

These annual gatherings bring together many lovers of the truth, some of them traveling great distances to hear the gospel preached. The Lord's people like to hear the gospel preached when it is the kind of gospel that Paul said he was not ashamed of, for he said it is the power of God unto salvation to everyone that believeth. Salvation is of chief concern to lovers of this gospel, for they have learned that salvation is of the Lord. And they rejoice that it is so, for since salvation is of the Lord, there is nothing more certain, nothing more sure, and nothing more firmly fixed and decreed by Him who worketh all things after the counsel of His own will than the ultimate, triumphant and eternal salvation of every believer in His name. Salvation is the theme of the hymns we sing, and salvation is the text of every gospel sermon that is preached.

Isaiah, in the opening verse of chapter 6 of his inspired proph-

ecies, speaks in these positive terms: "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple." I believe this train is His followers, the redeemed of the Lord, the church in its entirety; and the temple is the Holy City, the New Jerusalem, that house not made with hands, eternal in the heavens. Isaiah said His train filled the temple, and that means that the temple was full. There was no part of it unoccupied, no empty spaces caused by the absence of any of those for whom it was prepared. They were all there. "The foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his."

In the first chapter of the first epistle of Peter is recorded this comforting statement: "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Peter ascribes this blessed state of affairs to nothing but His abundant mercy. No mention is made of the "merit system" for there is no merit system in God's plan of salvation. It is by the resurrection of Jesus Christ from the dead that we are begotten again unto a lively hope. Men crucified the Savior, but no man was called upon to assist in His resurrection. It is in His resurrection that we have hope. It is a lively hope of that inheritance that has never been corrupted nor defiled, and it remains steadfast and sure because it fadeth not away. It is reserved in heaven for a people kept by the power of God. Peter said it was ready in his day, and that means that it is finished and complete. There is nothing more to be done to it; it cannot be enlarged or diminished because the people for whom it is reserved are the people Isaiah saw, in his train that filled the temple.

This inheritance is of divine origin, divinely bestowed upon those divinely prepared to receive it; and the privilege we now enjoy of hearing the gospel preached is a priceless one. May

we ever be thankful of this privilege, because it is ours only by reason of His abundant mercy.

Submitted in love and in hope of that salvation that is of the Lord.

—M .T. SMITH

FINANCIAL STATEMENT

Report of the Finance Committee called for, report received, and Committee discharged. Report as follows:

Balance carried over from last year	$553.30	
Received from churches	434.00	
Received from friends	74.00	$1061.30
DISBURSEMENTS:		
Miscellaneous expenses	$ 197.40	
Clerk's fee	20.00	
To the Moderator	10.00	
To visiting ministers to this Association	319.00	
Printing Minutes	60.00	
Total disbursements at this session	606.40	
Balance in the hand of the Finance Committee	454.90	$1061.30

ORDER OF PREACHING

Elder D. V. Spangler, Introductory Sermon, text, Eph. 2:8.

Saturday Afternoon:

Elder A. P. Mewborn, Isa. 40:1, 2.
Elder W. B. Barnes, 1 Peter 1:1-5.
Elder Cecil Turner, Psa. 23.
Elder J. R. Hollandsworth, Matt. 13:24-30.
Elder Lester Lee.
Elder W. D. Godwin, Dan. 4:37.

Saturday Night:

Elder O. J. Croker, no special text.
Elder R. W. Rhodes, Rev. 4:1.

Sunday Morning:

Elder A. B. Ayers, Gen. 43:9, Isa. 22:23.
Elder Randolph Perdue, I am determined to know nothing among you save Jesus Christ and Him crucified.
Elder E. J. Lambert, John 12:12, 13.

Sunday Afternoon:

Elder C. N. Bunn, Psa. 61:1, 2.
Elder R. W. Rhodes, Psa. 89:26.
Elder Posey Plybon, Eph. 2:1-5.
Elder Raymond Payne, Matt. 7:27.

Sunday Night:

Elder S. R. Boykin, Job 21:21-23.
Elder O. K. Tench, Acts 8:26.

Monday Morning:

Elder J. P. Helms, Gen. 2:2.
Elder George Weaver, no special text.
Elder I. S. Conner, Rom. 10:6.
Elder E. C. Jones, John 1:16.
Elder Otey Conner, Matt. 1:20.
Brother Rufus Brown, excused himself.
Brother Taylor, Zach. 7th verse.

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Rt. 2, Burlington, N. C.
Elder J. W. Gilliam, Elon College, N. C.
Elder D. V. Spangler, Rt. 5, Box 332F, Danville, Va.
Elder Ernest Oakley, Rt. 2, Burlington, N. C.
Elder W. B. Stadler, Roanoke, Va.
Elder Harvey Smith, Burlington, N. C.
Elder J. C. Paschal, Reidsville, N. C.
Licentiate Brother Kenneth Key, Greensboro, N. C.

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report the same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts including their name and address, shall be furnished the Association in each annual report.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, the year the Country Line Association was divided into the Upper and Lower Country Line.)

Harmony	1957-1943-1925-1907
Reidsville	1958-1944-1926-1908
Gilliam's *	1945-1927-1909
Lick Fork	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
Greensboro	1950-1933-1915
Dan River	1951-1934-1916
Moon's Creek	1952-1936-1918
New Hope	1953-1935-1917
Monticello	1937-1919
Prospect Hill	1954-1938-1920
Bush Arbor	1955-1940-1922
Big Meadows	1956-1941-1923

* Appointed to be held in 1958.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Rt. 2, Elon College, N. C. 100
Big Meadows—Mrs. Herbert Farrell, Rt. 1, Pittsboro, N. C. 15
Dan River—Gold Minter, Draper, N. C. 100
Gilliam's—Elder J. W. Gilliam, Rt. 1, Elon College, N. C. 40
Harmony—Elder Ernest Oakley, Rt. 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, 806 Lawsonville Ave., Reidsville, N. C. 25
McCray—Mrs. Ruth Jeffreys, Rt. 3, Burlington, N. C. 40
New Hope—Mrs. Minnie Loftis 1605 Barnes St. Ext. Reidsville, N.C. 30
Monticello—Mrs. Scott Chrisman, Rt. 1, Brown Summit, N. C. ... 25
Greensboro—Mrs. I. E. Neal, 418 N. Cedar St., Greensboro, N. C. 50
Prospect Hill—Hallie Griswald, Rt. 1, Burlington, N. C. 30
Moon's Creek—Mrs. Henry Sartin, Rt. 1, Providence, N. C. 10
Pleasant Grove—Robert Walker, Rt. 1, Reidsville, N. C. 50
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 40

Send all minutes left after supplying churches and corresponding associations as follows: 25 to Elder W. C. King, Rt. 2, Burlington, N. C., and balance to Elder D. V. Spangler, Rt. 5, Danville, Va.

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Black Creek—Elder W. E. Turner, 403 Monticello Dr., Wilson, N. C. 25
Contentnea—R. W. Edwards, Rt. 2, Rocky Mount, N. C. 25
Kehukee—Elder R. B. Denson, Rt. 2, Rocky Mt., N. C. 25
Pigg River—Elder J. D. Wood, Box 86, Manassas, Va. 25
Staunton River—W. J. Oakes, Blairs, Va. 25
Smith River—Elder J. G. L. Hash, Rt. 3, Ferrum, Va. 25
Seven Mile—Elder Lester Lee, Dunn, N. C. 15
Durham Colored—S. A. Bass, 2106 Concord St., Durham, N. C. 15
Primitive Baptist Library—Elon College, N .C. 5
University of North Carolina, Chapel Hill, N. C. 1
Wake Forest College Library, Wake Forest, N. C. 1
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. ... 1

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.
3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.
4. No messenger shall absent himself from the Association while in conference without permission.
5. No messenger shall speak more than three times on the same subject without permission from the Association.
6. Messengers shall keep strict order while the business of the Association is being transacted.
7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.
8. No messenger shall address another in any other term or appellation other than the title of brother.
9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.
10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.
11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.
2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.
3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.
4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.
5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.
6. We believe in God's own appointed time and way the elect will be called, justified, pardoned, and sanctified, and that it is impossible

that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churches, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas. 1:15; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions;" Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10, 11; Psa. 13:5, 6) uphold, direct, dispose and govern all creatures and things, from the greatest event to the (Matt. 10:26, 30, 31) least, by His most holy providence, to the end for which they were created, according unto His infallible foreknowledge and the free and immutable counsel of His (Eph. 1:11)

own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably, and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7:12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is, nor can be the author or (Psa. 11:21; Jn. 2:16) approver of sin . . . Of Good Works, Chapter 16, Sec. 1: Good works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History, page 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye My face, my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and

again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5) his obedience, saying, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear His words, O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

STATISTICALE TABLE

CHURCHES	NAMES OF MESSENGERS	Sun. of Meeting	Rec'd by Baptism	Rec'd. by Letter	Restored	Dism'd. by Letter	Excluded	Deceased	Total Membership	Contribution
Bush Arbor	A. C. Byrd, George Squires, Elmo Massey, J. D. Simmons, alt.	2	9	1	..	..	1	1	91	$75.00
Big Meadow	Sister Augusta Johnson, Lona Ferrell	4	..	..	..	..	..	..	..	8.00
Dan River	A. L. French, Gold Minter, J. M. Davis, alt.	4	8	..	..	..	1	1	104	50.00
Gilliams	*Wade Gwyn, Sam Gwyn, and G. L. Rudd	4	..	..	..	..	..	1	27	21.00
Greensboro	J. H. Swaim, C. W. Cagle, J. R. Raynor, Kenneth Key, alt.	1	..	..	..	..	..	1	38	50.00
Harmony		3	..	..	..	..	..	..	3	8.00
Lick Fork	C. L. Saunders, Sister Lee, Ernest Chilton	1	..	..	..	..	..	1	9	10.00
McCrays	A. T. Debruler and Lester Debruler	3	2	..	..	1	..	1	26	50.00
Monticello	Leslie Lambeth, Sister Bessie Green Sister Vallie Chrismon	2	..	..	..	..	..	1	9	10.00
Moons Creek	Emma Sartin	3	..	..	..	..	..	..	3	4.00
New Hope	J. C. Paschal, Minnie Loftis, R. F. Haney, A. J. Paschal	2	..	..	..	..	..	1	10	25.00
Pleasant Grove	Loxley Pashchal, R. F. Walker, Fred Cobb, Mildred Loftis, alt.	3	1	..	..	..	..	2	34	18.00
Prospect Hill	Elder W. B. Stadler, W.M. Aldridge, Willie Burch, Hallie Griswald alt.	4	..	..	..	..	..	1	12	65.00
Reidsville	T. W. Saunders, Alonzo Somers, Chas. Delancey, M. T. Smith, alt.	2	..	..	..	..	..	2	32	40.00
	Total	..	..	..	..	..	..	..	..	434.00

Absentees marked thus*

C286.4

OCT 23 1959

Minutes

— OF THE —

Fifty-Third

Annual Session

— OF THE —

Upper Country Line

Primitive Baptist Association

HELD WITH

Gilliams Church

ELON COLLEGE, N. C., IN ALAMANCE COUNTY

JULY 18, 19, and 20,

1959

Next session convenes with Lick Fork Church, services beginning at 11 A. M., Saturday before the third Sunday in July 1960.

— OFFICERS —

ELDER W. C. KING - Moderator, Rt. 2, Burlington, N. C.
ELDER J. W. GILLIAM - Clerk, Rt. 2, Elon College, N. C.
ELDER D. V. SPANGLER - Ass't. Clerk, Rt. 5, Box 332F, Danville, Va.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE
Elon College, North Carolina

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Proceedings

OF THE FIFTY-THIRD ANNUAL SESSION OF THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION HELD WITH GILLIAMS CHURCH

ELON COLLEGE, NORTH CAROLINA, JULY 18, 19 and 20, 1959.

Introductory Sermon was preached by Elder J. W. Gilliam, text, Eph. 2:4.

After the usual intermission for lunch, the business was opened with song and prayer by Elder W. D. Griffin of the Baltimore Association.

Called for letters from the churches. After reading the letters, the messengers were seated, and their names enrolled, also the statistical changes indicated in their letters recorded in the Statistical Table of this Minute.

On motion Elder W. C. King was elected Moderator, and Elder J. W. Gilliam, Clerk, who called to his assistance Elder D. V. Spangler.

On motion it was agreed that the Moderator appoint all temporary Committees.

Committee on Finance: Bros. Gold Minter, A. T. Debruler, and J. D. Simmons.

Committee on Preaching: The Moderator, the Clerk, and Ass't. Clerk, Elder Harvey Smith and Bro. A. C. Byrd.

Committee on Arrangements: All the ministers of this Association and corresponding Associations present.

Committee to distribute corresponding Minutes: Brethren A. C. Cox and J. S. Blalock.

Correspondents and visitors seated as follows:

Staunton River—Elders W. R. Dodd, Raymond Payne and Deacon W. J. Oakes and others.

Pig River—Elders Randolph Perdue, J. R. Hollandsworth, C. E. Turner, Lenard Brammer, Wm. Holland and others.

Kehukee—Elder A. B. Ayers, Brother C. W. Vass, Sister Phyllis House, Sister Lester House, and others.

Contentnea—Bro. R. W. Edwards and wife, and others.

Smith River—Elder B. O. Thompson and wife, Elder S. E. Terry, Brother Taylor, and others.

Seven Mile—Elder Lester Lee, Elder W. D. Godwin, Brother Z. R. Langley and others.

Black Creek—Elders Boykin, Stephenson and wife, Elder W. B. Barnes, W. E. Turner, and others.

Visitors—Elder and Sister W. D. Griffin, Baltimore Association; Sister Rowe, Baltimore Association; Harmony Church, West Va., represented by Elder and Sister J. R. Lane; Bro. Lee Johnson; from Georgia, New Harmony Church, Elder O. J. Croker (also their letter) Brother and Sister G. E. Ragsdale; Salisbury Association: Deacon Harvey Nand, Frank Holland, Erlin Davis, Agnes Truitt, Gertrude Austin; from Gooch Memorial Church: O. Y. Clayton and wife, Bro. J. M. Daniels, Sister Reid, and others; from Durham Church: Bro. and Sister Massey, Sister Matthews, Deacons J. J. Whitley, S. F. Faucette, and C. R. Massey; Brother C. E. Brooks, Benton, Ky., New Hope Church.

On motion the Circular Letter prepared by Elder Harvey Smith was called for and read. On motion it was received and ordered printed in our Minute.

A letter from Pleasantville Church, in Rockingham Co., near Madison, N. C., asking to be received into the Upper Country Line Association at this session. They were received into the Association and their messengers seated as follows: Elder H. Wray, Deacons G. G. Comer, and Sister Emma McCollum.

On motion the Association stands adjourned until Monday morning, 10 o'clock. Dismissed by Elder Perdue.

ELDER W. C. KING, Moderator
ELDER J. W. GILLIAM, Clerk

MONDAY MORNING, JULY 20, 1959.

Business session was opened with song and prayer by Elder J. P. Helms of the Pig River Association.

Called upon our brethren who took appointments to visit sister Associations to report, and new appointments were made as follows:

Staunton River—Elders J. W. Gilliam, D. V. Spangler, W. C. King and Brother A. C. Cox.

Pig River—Elders J. W. Gilliam, D. V. Spangler, W. C. King and Bros. Gold Minter, G. F. Squires, Roy Simmons.

Smith River—Elders W. C. King, J. C. Paschal, J. W. Gilliam, Brother Roy Simmons.

Kehukee—Elders W. C. King, J. W. Gilliam, H. Wray, Ernest Oakley, Bros. Elmo Massey and G. F. Squires.

Seven Mile—Elders W. C. King, E. F. Oakley, J. C. Paschal, and Bro. G. F. Squires.

Contentnea—Elder E. F. Oakley, J. W. Gilliam, J. C. Paschal, Deacon A. T. Debruler.

Black Creek—Elders W. C. King, D. V. Spangler, J. C. Paschal, and Bro. G. G. Comer, Elder E. F. Oakley and Elder H. Wray.

A letter was presented from the Cross Roads Union. This letter was discussed in our conference, and our sister correspondents were asked to take part, which they did; after which the Association voted to defer action.

Brother Kenneth Key was appointed to write the Circular Letter for 1960.

CIRCULAR LETTER

The Upper Country Line Primitive Baptist Association, convening with Gilliams' Church, Alamance County, North Carolina, July 18 through the 20th, 1959, extends Christian greetings to our correspondents, brethren, sisters, and visiting ministers, hoping we may be blessed to sing praise unto the all wise and just God, hoping we are embraced with those who Peter gave referenec (1 Peter 1:2, 3). Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

The apostle Paul says: (Eph. 4:1, 2, 3, 4, 5,) I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and

meekness, with long-suffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism.

We hope each one visiting with us during this meeting may be comforted and cared for in such a manner that we may give all honor, praise and glory to God from whom comes every good and perfect gift. (2 Cor. 10:17) But he that glorieth, let him glory in the Lord. (Eph. 6:24) Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

Humbly submitted. Your brother in hope,

J. HARVEY SMITH

FINANCIAL STATEMENT

The report of the Finance Committee called, report received, and the Committee discharged. Report as follows:

Balance carried over from last year	$454.90
Received from churches	528.00
Received from friends	96.00
Disbursements:	
Miscellaneous expenses	$ 54.50
Clerk's Fee	20.00
To the Moderator	10.00
To visiting ministers to this session	382.00
Printing Minutes	60.00
Total disbursements at this session	$526.50
Balance in the hand of the Finance	$552.40

COMMITTEE

Moved that the next session of the Upper Country Line Asso. convene in 1960 with the Lick Fork Church, services beginning with Introductory Sermon by Elder Harvey Smith at 11 A. M. on Saturday before the third Sunday in July and to continue through Monday.

PREACHING RECORD

Friday Night—

Elder B. O. Thompson, text, Psa. 116

Saturday Morning—

Introductory Sermon, Elder J. W. Gilliam, text, Eph. 2:4

Saturday Afternoon—

Elder Barnes, text, 1 John 4:4-6

Elder Brammer, text, Titus 1-7 verses

Elder J. R. Hollandsworth, text, Romans 8:29

Elder C. E. Turner, excused himself

Elder Lester Lee, text, Matthew 5:13

Elder W. D. Godwin, text, No special one

Saturday Night—

Elder O. J. Croker, text, Rev. 1st and 13th chapters

Elder Raymond Payne, text, Matt. 15:22-31

Sunday Morning—

Elder L. H. Stephenson, text, John 6:53-58

Elder A. B. Ayers, text, Matt. 5:17

Elder J. R. Lane, text, Job, taken from 38th chapter

Elder Wm. Holland, text, Isa. 40:1

Elder E. C. Jones, text, "It is finished."

Sunday Afternoon and Night—

Elder S. R. Boykin, text, 2 Cor. 2:9

Elder Sam Terry, text, Heb. 11:13-16

Elder Ruffus Brown, text, Eccl. 3:11

Sunday Night—

Elder C. N. Bunn, text, 1 Cor. 13:8-13

Elder O. K. Tench, text, from Isaiah and Ruth

Monday Morning—

Elder J. P. Helms, Eph. 2:5

Elder R. B. Denson, John 9:31-32

Elder George L. Weaver, Eph. 2:6

Elder W. E. Turner, Matt. 8:16

Elder Otey Conner, Luke 18:18-28

Remarks by Elder W. J. Berry

Closing remarks by Elder W. C. King

Dismissed by Elder R. B. Denson.

THANKS EXTENDED

To Elder W. J. Berry for use of Association grounds and parking.

To Wilkerson Funeral Home for loud speaker.

To sister churches for their loyal support in every way.

To County Patrol for service in taking care of traffic, etc.

To Mr. Chas. Fitch and those who parked cars and to all who helped care for this Association.

A nice letter from New Harmony Church in Ga. was handed to the Association Clerk by Deacon and Sister Ragsdale. The tidings borne by the Pastor Elder Croker and Brother and Sister Ragsdale were deeply appreciated.

J. W. GILLIAM, Association Clerk

LIST OF MINISTERS PRESENT

Elders:

O. J. Croker, Hiram, Ga.
W. R. Dodd, Dryfork, Va.
Raymond Payne, Dryfork, Va.
Randolph Perdue, Rocky Mt., Va.
J. R. Hollingsworth, Bassett, Va.
C. E. Turner, Bassett, Va.
Lenard Brammer, Bassett, Va.
Wm. Holland, Henry, Va.
P. E. Ingram, Martinsville, Va.
Otey Conner, Check, Va.
Ruffus Brown, Union Hall, Va.
A. B. Ayers, Williamston, N. C.
W. B. Barnes, Stantonsburg, N. C.
S. R. Boykin, Newborn, N. C.
C. N. Bunn, Glen Allen, Va.
O. K. Tench, Penhook, Va.
R. B. Denson, Rocky Mt., N. C.
George L. Weaver, Huntington, W. Va.
W. E. Turner, Wilson, N. C.
W. J. Berry, Elon College, N. C.
E. C. Jones, Varina, N. C.
Lester Lee, Dunn, N. C.
Bro. E. B. Taylor, Summerfield, N. C.
Sam Terry, Meadows of Dan, Va.
W. D. Godwin, Erwin, N. C.
L. H. Stephenson, Willow Springs, N. C.
W. D. Griffin, Baltimore, Md.
B. O. Thompson, Copper Hill, Va.
J. P. Helms, Venton, Va.
J. R. Lane, 110 Harrison Court, Huntington, W. Va.

A STANDING REQUEST

First: That any church composing the Upper Country Line Association who has one or more gifts whom she has liberated to the exercise of his gift, report the same to the Association, furnishing the full name and address of the gift or gifts.

Second: That any information covering the full status of her gifts including their name and address, shall be furnished the Association in each annual report.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

(Years given are in order of sessions held from 1906, the year the Country Line Association was divided into the Upper and Lower Country Line.)

Harmony	1957-1943-1925-1907
Reidsville	1958-1944-1926-1908
Gilliam's	1959-1945-1927-1909
Lick Fork *	1946-1930-1912
Pleasant Grove	1947-1931-1913
McCray	1948-1932-1914
Lynches Creek	1949-1929-1911
Greensboro	1950-1933-1915
Dan River	1951-1934-1916
Moon's Creek	1952-1936-1918
New Hope	1953-1935-1917
Monticello	1937-1919
Prospect Hill	1954-1938-1920
Bush Arbor	1955-1940-1922
Big Meadows	1956-1941-1923

Pleasantville Church—a member of the Upper Country Line, 1959.

*Appointed to be held in 1960

ORDAINED MINISTERS OF THIS ASSOCIATION

Elder W. C. King, Rt. 2, Burlington, N. C.
Elder J. W. Gilliam, Rt. 2, Elon College, N. C.
Elder D. V. Spangler, Rt. 5, Box 332F, Danville, Va.
Elder Ernest Oakley, Rt. 2, Burlington, N. C.
Elder W. B. Stadler, Florida
Elder Harvey Smith, Rt. 2, Burlington, N. C.
Elder J. C. Paschal, Reidsville, N. C.
Elder Haywood Wray, Rt. 4 Reidsville, N. C.
Licentiate Brother Kenneth Key, Greensboro, N. C.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Rt. 2 Elon College, N. C..... 125
Big Meadows—Mrs. Herbert Farrell, Rt. 1, Pittsboro, N. C. 15
Dan River—Gold Minter, Draper, N. C. 125
Gilliam's—Elder J. W. Gilliam, Rt. 1, Elon College, N. C. 40
Harmony—Elder Ernest Oakley, Rt. 2, Burlington, N. C. 15
Lick Fork—C. L. Saunders, 806 Lawsonville Ave., Reidsville, N. C. 25
McCray—Mrs. Ruth Jeffreys, Rt. 3, Burlington, N. C. 50
New Hope—Mrs. Minnie Loftis 1605 Barnes St. Ext. Reidsville, N.C. 30
Monticello—Mrs. Scott Chrisman, Rt. 1, Brown Summit, N. C. ... 25
Greensboro—Mrs. I. E. Neal, 418 N. Cedar St., Greensboro, N. C. 50
Prospect Hill— Hallie Griswald, Rt. 1, Burlington, N. C. 40
Moon's Creek—Mrs. Henry Sartin, Rt. 1, Providence, N. C. 10
Pleasant Grove—Robert Walker, Rt. 1, Reidsville, N. C. 50
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C. 50
Pleasantville Church—Emma McCollum, Rt. 4, Reidsville, N. C. 40

Send all minutes left after supplying churches and corresponding associations as follows: 25 to Elder W. C. King, Rt. 2, Burlington, N. C., and balance to J. W. Gilliam, Rt. 2, Elon College, N. C.

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Black Creek—Elder W. E. Turner, 403 Monticello Dr., Wilson, N. C. 25
Contentnea—R. W. Edwards, Rt. 2, Rocky Mount, N. C. 25
Kehukee—Elder R. B. Denson, Rt. 2, Rocky Mt., N. C. 25
Pigg River—Elder J. D. Wood, Box 86, Manassas, Va. 25
Staunton River—W. J. Oakes, Blairs, Va. 25
Smith River—Elder Odell Thompson, Copper Hill, Va. 25
Seven Mile—Elder Lester Lee, Dunn, N. C. 15
Durham Colored—S. A. Bass, 2106 Concord St., Durham, N. C. 15

University of North Carolina, Chapel Hill, N. C. 1
Wake Forest College Library, Wake Forest, N. C. 1
Samuel Colgate Baptist Historical Collection, Rochester, N. Y. ... 1
Milton M. Absher, 349 Elmira Place N. E., Atlanta 7, Ga. 15
Eld. J. R. Lane, 110 Harrison Court, Huntington, W. Va. 15
O. Y. Clayton, Roxboro, N. C. (for Gooch Memorial) 25
C. R. Massey, 412 Edward St., Durham, N. C. (for Durham Church 50
Elder O. J. Croker, Hiram, Ga. 50
Cooper Hall, Tarleton Ave., Burlington, N. C. (Shiloh Church) .. 20
Bro. C. E. Brooks, Rt. 6, Benton, Ky. (New Hope Church) 10
Signs of the Times, Danville, Va. 20
Primitive Baptist Library, Elon College, N. C. 20

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.
3. Every brother speaking shall adhere strictly to the subject under consideration, and shall in no way reflect on any brother.
4. No messenger shall absent himself from the Association while in conference without permission.
5. No messenger shall speak more than three times on the same subject without permission from the Association.
6. Messengers shall keep strict order while the business of the Association is being transacted.
7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.
8. No messenger shall address another in any other term or appellation other than the title of brother.
9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.
10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.
11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of principles upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God, as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His word under the character of Father, Son and Holy Ghost.
2. We believe Almighty God has made known His mind and will to the children of men in His word, which word we believe to be divine authority, and contains all things necessary to be known for the salvation of men. The same is comprehended or contained in the books of the Old and New Testaments.
3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.
4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.
5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.
6. We believe in God's own appointed time and way the elect will

be called, justified, pardoned, and sanctified, and that it is impossible that they can utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those who are called by grace and born again shall persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion and the Lord's Supper are gospel ordinances, both belonging to the converted oi true believer.

12. We believe that every church is independent in matters of discipline, and that Associations, councils and conferences of ministers or churches, are not to impose on the church the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the Presbytery.

EXPOSITION OF THE DOCTRINE

An exposition of the doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our churches in the Upper Country Line Association in their conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controverted questions of doctrine disturbing our people at this time is as follows: London Confession, Chapter III, Of God's Decree, Section 1: God hath (Isa. 46:10; Eph. 1:11; Heb. 6:17; Rom. 9:15, 18) decreed in Himself from all eternity, by the most wise and holy counsel of His will freely and unchangeably all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas. 1:15; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor is the liberty or contingency of second causes taken away, but rather (Acts 4:27, 28; Jn. 19:11) established, in which appears His wisdom in disposing all things and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; Sec. 2: Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything (Rom. 9:11, 13, 16, 18) because He foresaw it as future, or as that which would come to pass upon such conditions;" Chapter V: Divine Providence, Sec. 1: God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10, 11; Psa. 13:5, 6) uphold, direct, dispose and govern all creatures and things, from the greatest event to the (Matt. 10:26, 30, 31) least, by His most holy providence, to the end for which they were created, according unto His infallible

foreknowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy; 2nd. Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably, and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently; thirdly, God in His ordinary providence (Acts 27:31, 44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19, 21), above and (Dan. 3:27) against them at His pleasure; fourthly, The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kings 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6, 7:12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is, nor can be the author or (Psa. 11:21; Jn. 2:16) approver of sin . . . Of Good Works, Chapter 16, Sec. 1: Good works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions.

N. B. We believe that God has wrought all the works of His children in them (Isa. 26:12), and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the Spirit, and according as God works in them both to will and to do of His own good pleasure (Phil 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22); and that it is of God that His children are in Christ, who, of God are made unto them, wisdom, righteousness, sanctification and redemption, and hence God not only puts them in this Way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; 9:11, 16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9, 19; Jn. 14:19) and union with Him, the (Heb. 6:17, 18) oath of God, the abiding of His spirit and the (1 Jn. 3:9) seed of God within them and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof;" and in our conclusion, join with Elder Hassell in saying that "While the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty grace of God." (Hassell's History, page 942).

Now upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye My face,

my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5) his obedience, saying, "So as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceeding sorrowful, even unto death, we hear His words, O My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:26). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the doctrine was adopted by the churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

STATISTICAL TABLE

CHURCHES	NAMES OF MESSENGERS	Sun. of Meeting	Rec'd by Baptism	Rec'd by Letter	ored	Dis'd. by Letter	Excluded	Deceased	Membership	Contribution
Bush Arbor	A. C. Byrd, George Squires, J. D. Simmons	2	10	1				1	103	$75.00
Big Meadow	Eld. Harvey Smith, Sister A. Johnson	4							2	15.00
Dan River	Reuben Davis, Deacon Gold Minter, Deacon A. French	4	16				6	2	118	50.00
Gilliams	J. L. Rudd, L. J. Saunders, Freeman Somers, Sam Gwyn, J. W. Gilliam	4			2				29	54.00
Greensboro	Dea. C. W. Cagle. Bros. J. R. Raynor, Kenneth King, O. J. Wray, alt.	1	1					1	38	50.00
Harmony	Sister W. J. Dunn	3						1	2	12.00
Lick Fork	Deacon C. L. Saunders, Ernest Chilton, and Sister Willie Lee	1							9	16.00
McCrays	Deacons A. T. Debruler and J. S. Blalock, and Bro. L. Debruler	3							26	50.00
Monticello	L. Lambeth, V. Chrismon, and B. Green	2							9	14.00
Moons Creek	Sister Henry Sartin	3							4	5.00
New Hope	Eld. J. C. Paschal, R. F. Haney, A. J. Paschal, M. Loftis	2	1					1	10	41.00
Pleasant Grove	Bro. Robert Walker, Loxley Paschal, Fred Cobb, Sister Cobb, alt.	3	1					1	36	35.00
Prospect Hill	Bro. Maynard Aldridge, Bernice Clayton, and H. Griswald	4	2					1	13	51.00
Reidsville	Bros. Alonzo Somers, James Moore and C. W. Strader	2	1					1	33	25.00
Pleasantville	Elder H. Wray, G. G. Comer, Emma McCollum	1							15	35.00
	Total Contribution									$528.00